

# INNER CIRCLE STUDY GROUP

**CLOSED  
CLASS**  
*with*  
*The*  
**YADA**

BEGINNING  
and  
CLASS ONE



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INNER CIRCLE STUDY GROUP -- The Beginning

SUBJECTS DISCUSSED WITH THE YADA

- Page: 2. Infecting Others With Our Troubles  
2. How To Relieve Emotional Pressures  
3. Dont Take Substitutes  
4. Disease Is An Attitude  
6. Subconscious Compassion  
7. Mass Slaughter In Nature  
"A shock to the thinking mind"  
9. Sleepers Awake!  
"Do not permit yourself fairy stories"  
10. The Priestly System  
and America's Poverty  
11. Get Your Own Bread First  
12. The Endless Wheel of Rebirth  
13. Do What You Can Now!  
15. The Opening Of the Way  
"You are prepared now"  
17. Feeling Has Meaning.  
18. The Yoga of One-Pointedness  
20. God Is Not Indifferent  
"But everything eats everything else"  
21. The First Requirement: To Be Willing  
22. The Pleasure of Taste  
23. Be Honest With Yourself.  
24. Take Inventory: Retrospection  
25. Look For Peace Of Mind  
26. Only Man Has Compassion  
27. The Danger Of Making Judgments  
28. Be Your Own Authority  
30. The Importance Of Dedication  
32. Carrying On "The Work"  
33. Be Honest With Each Other  
34. Make Your Light Brighter and  
"Let no thing stand in your Way"  
35. Building A Group Soul

## THE TEACHER OF THE INNER CIRCLE CLOSED GROUP

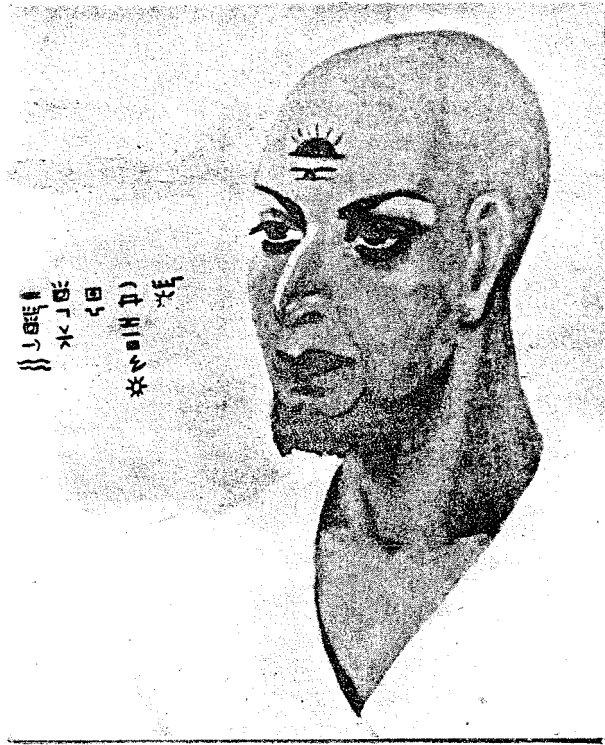
This personality's last life on earth was about 1500 years ago, but the only embodiment about which he has given any details was that of High Priest or Yada of the great Himalayan civilization of Yu, half a million years ago. Yu was highly developed, with technical advancements superior to ours in some respects. Population was 180 million people. It was destroyed by a great and terrible earthquake, which also ended that life for the Yada.

He was taken from his mother as a baby, to be raised in the temple to be a Kata, priest, and later to achieve the august position of Yada or High Priest. He says that the first seven years in the temple were of wild freedom. The boys were allowed to run, play, sing, shout, fight, to develop their personalities as fully as possible. The next seven years were devoted to the strictest discipline of body, emotions and mind.

At the age of 14 the neophyte or novice was released back into the world, completely free to return to his parents and to lead a worldly life -- for at least another seven years -- or for good. If the young would-be priest decided for "the robe", he returned to the temple again at 21, to take up again the arduous task of completing his training as a Kata.

What was the primary goal of that training? Emotional control! As the Yada has said at more than one seance session, talking through Mark Probert. "Imagine spending over 40 years in learning that one thing, emotional control."

So in studying the material in the following pages you will find this a constantly recurring theme in the discussions of occult science. The Teacher returns to it again and again from all possible angles; for without emotional control it is impossible to tread the Way in confidence and with safety.



Yada Di Shi-ite

INNER CIRCLE STUDY GROUP -- The Beginning

Home of Mark Probert, trance medium, 921 E. 26th St.,  
San Diego, California, July 7, 1967. Early evening.

Teacher: The Yada di Shi'ite (Yah-dah Dee Shee'eetay)

Yada: "Good evening, my friends."

Chorus of good evenings to the Yada from those who had been attending fairly regularly the Friday night sessions.

Yada: "It is a pleasure to be here this evening. Everybody looking well. Feeling well?"

"Yes. Fine. Etc."

Yada: "Can certainly tell by looking -- Mr. \_\_\_\_\_  
Glad to have you back with us."

He: "Glad to be back."

Yada: "Do you busy? You working?"

He: "Yes."

Yada: "That is very good. I happy to hear."

He: "Working just enough to get by."

Yada: "You know there are peoples that make much, much money, and they are just getting by."

He: "That's right."

Yada: "Because when you making much you spending much! --  
Carl? Is your mother all right?"

He: "I think she is going to be all right now, Yada. I just got word. She had a rough week. But I think she is going to be better."

Yada: "I feel she has been very high on the emotional level, and I can understand why."

"Yes, that's been true, Yada, but I think she is really trying. I know she'll get some help. She'll be all right."

Yada: "I would that I could talk with him. Perhaps, like you Americans would say. I could slow him down."

She: "Yes. I feel sorry for Berry. I think this is something he needed to do and I guess this is the only way he could do it. - - was by - - as he did it."

Yada: "He has much to learn -- but he has much time to do it in, too. But, some times, some people, find it difficult to comprehend even some of the simplest ideas that they make things very difficult for everybody else around them. It isn't only them, the trouble is. They pass it on. They infect other people with it, like a carrier of disease. But -- yes -- time certainly changes one, either for the worse or for the better. It is a distressing fact that some of us go on and on and on and do not seem to learn very much."

She: "True. But eventually we learn."

Yada: "Oh, yes!"

She: "Very rough in between."

Yada: "Yes."

She: "I will tell her you asked. I know she will be very pleased. You've been very helpful, Yada."

"Thank you. \_\_\_\_\_, how you are?"

She: "I feel real fine. Thank you, Yada."

Yada: "Your work is coming on real good, eh?"

She: "It's work but it's coming on real well."

Yada: "I see \_\_\_\_\_ is with us again."

She: "Cant make it on Tuesday because she's working on Tuesday nights, Yada; so we come on Friday night."

#### HOW TO RELIEVE EMOTIONAL PRESSURE

Yada: "One who does any thinking must learn to regulate and re-regulate their lives according to necessities that arise from time to time. And when we can do this without getting emotionally disturbed about it, we are much, much better off and those around us do not feel our pressures. It is difficult enough to

take care of one's own pressures. But when you are being hit by others it's very difficult.

"You not doing very much in the art, now?"

She: "I've been busy trying to clean up the house a little bit."

Yada: "That's right. That's easy. But nothing should be easy. Who wants something easy? You know this is foolishness, easy. You die quicker that way. You want more complex things -- like I've often told peoples about myself. I never concentrate for the light things, easy. I always ask for the difficult things, more complex things."

He: "See where it landed you, Yada." (General laughter)  
Thank you for coming. We are asking difficult things."

She: "I've been reading instead of painting."

Yada: "What are you reading?"

She: "Oh, just different things that he brings home to me."

Yada: "You have wonderful library."

He: "Yes. It's really wonderful; it's amazing, Yada."

Yada: "Yes, you must sometimes ask yourself, how did you do it? But, you know, my friends, what we really want we attract to ourselves. We do not have to do any fighting about it. Question always is, what do you want?"

"When you wanting something but cannot get it right away -- you willing to take substitutes -- then you didn't want that thing in the beginning. Dont take substitutes. Take what you want. Keep your consciousness on it and you will getting it. You may wish later you hadn't, but you'll getting it."

"Peoples very seldom realize the truth of this. We have to will things to us, to keep our desires going. We cant afford to flag, or drag feet on the way."

He: "Yada, nothing happens to us that we didn't set in motion. Is that true?"

Yada: "That is true."

He: "Because it is a matter of cause and effect."

Yada: "That is right."

He: "It's really no accident, when you come down to it."

Yada: "No. Could you look closely at all actions in your world,

you would find they are all made up of motions that are very precise. Nothing by chance. In chemistry, to get together the chemicals you want, you cannot put arbitrary chemicals together."

He: "Like gunpowder, you know. You have to have three chemicals and not more, not less."

Yada: "That is right. That is right. So, you know, all your molecular structures -- you'll find they all contain an exact number and in exact position in relation to one another that makes them that kind of chemicals. All the atoms are so arranged that they make no other chemical but that one.

"The body, in making what you call cellular structure, for the various organs of the body -- you will never find -- you can take the liver, for instance, cutting it up, examining it under the greatest, most great power of light, and you will find there is not a kidney cell in that liver -- or vice versa. Wonderful, is it not? It is so precise, that it leaves you mouth open, with nothing to say. It is truly awesome.

"And these are all made up of a variety of emotional teemings and thoughts.

He: "You're saying that cells themselves, Yada, the units of cells --

Yada: "That is right."

He: "The substance that makes up an organ, say the liver?"

Yada: "That is right."

She: "We discovered that with the DNA findings. That is something that science has finally come to discover -- because we know that now. In other words, a pattern for each component."

Yada: "And each of those are affected by our feelings, both unconscious and conscious feelings, and thoughts."

He: "That probably explains why there are so many diseases that are psychosomatic, then."

Yada: "That is right."

He: "Because of the feelings that we have in building our body, and we don't put the right feeling perhaps we don't get the right result."

Yada: "That is right."

She: "Yada, what causes a disease -- why do -- why does disease differentiate?"

## DISEASE IS AN ATTITUDE?

Yada: "Mostly because of the nature of the person. The -- how shall I say -- the conditioning -- their attitudes they brought with them into this life, from one life to another -- uh -- all combines to affect the disease so that it affects the person -- same disease -- it affects the person differently.

He: "The same way the same food taken in by different bodies, one body will probably feel ill and another body will take it and be able to absorb it."

Yada: "That is right."

He: " -- and not feel sickly or bad about it."

Yada: "That is right. How you like to be born into Chinese family on the Yangtse river, eh?"

He: "I do not think we'd like it."

Yada: "No. Most of these people live on the, on the swill, I think you'd call it. Yes. Yes. Also, go to Spain. Every morning come peoples. They have certain peoples who go to pick up swill and bring it into the city and put it, dump it on the ground, and those that help to bring it take out what they want and then they sell what they have left over to others. Yes. This is going on now and it is worse in India because there is no swill! Everything is eaten up!

She: "Yada, may I ask a question? I know that the people there worship cows, and they will not kill a cow because of their religion or worshipping it. They say that the cattle are just running and destroying the crops -- "

Yada: "Well, yes -- "

She: "Will they ever come to a time when they will -- uh -- what are they going to do with all these cattle. It will be just like a population explosion -- "

Yada: "There is time coming when the government of India will put a stop to all this sort of thing. And they will slaughter these cattle and feed the people. They'll have to do that. But it isn't only the cattle. The religious beliefs of some classes of India will not even kill lice. They will let flies run over their face and into their mouths, and ears. These people have no regard for themselves as human beings."

She: "Question, Yada? Does this stem from the old teaching that to respect life is why they feel they should not destroy it?"

Yada: "That is right."

She: "They've not tried to educate themselves to differentiate -- "

Yada: "That is right. Everything belongs to God. No man has a right to destroy any living thing. Now the sad part of this is that as it goes on, these things start eating on the people because they have no religious beliefs. They eat on the cows. They eat on the filth. They eat on the people. This breeds terrible diseases.

She: "We have to try to educate them."

Yada: "Yes. Of course. Education regarding life, the truth. When man starts withdrawing his child mind, he will begin to become an adult. He will begin to see things as they are, and in this he will come to love himself! Then he can begin to give service to any god. But these peoples are living in conditions that are far worse than any animal."

#### SUBCONSCIOUS COMPASSION

She: "What do we do to have the fortune to be born where we are?"

Yada: "You must have been a good girl. mah, hah, hah."

She: "We know that's not it!" (More laughter)

Another She: "We must have earned it, though, in some way."

She: "But was it unconscious?"

Yada: "Mostly, mostly unconscious, done by the feelings. We have what is called -- we acquire what is called compassion. It is not a conscious thing. We do not try for it. It takes but looking around us to see the -- the hell in which our fellow men -- some -- are living. And unless we are totally insane, with what is called consciousness -- uh -- we want to do something about it. We often, many peoples, sacrifice their own comfort, to do something, to bring comfort to their fellow man."

She: "And so, unconsciously, you go to a place where you have time to do something other than grovel for food."

Yada: "That is right. Give your time -- to educate! To try to feed these masses of the world is like trying to feed a swarm of seven-year locusts. They eat it all up. Why, it is most unbelievable. Eat up everything like you putting some strong acid on something and watch it be eaten up. It is no hope for these peoples. The greater portion -- like I said years ago -- the greater portion of the world's people must die!"

She: "There is a book out, Yada, about a month old, by an agronomist and an agricultural expert, called, "Famine, 1975". And

he states that no matter what the United States does -- which is the main grain producer. Even if we put all of our arable acres to work right this minute -- and the other four countries that can grow grain, Argentina, Australia and Canada did the same thing -- even if we put every effort into it, there's no way to prevent starvation by that year. And since we're certainly not about to do that, there's only one thing -- "

Yada: "And that is for the greater number of peoples to die. That is a cataclysmic action."

She: "I mean it is a fact. Still, though, even though it's just a few years away, we don't do anything. We just -- I mean it's a fact. You have only so much food and so many people, and there's only one -- there aren't any alternatives -- just one answer."

#### A SHOCK TO THE THINKING MIND

Yada: "And just think a little on this. You could have fast shooting gun, you know? And there could be many, many of you; and peoples could come four abreast before you; and you could cut them down and keep on and keep on for years! And you would never destroy but a relative few of the masses. By the time you cut sufficiently there would be others coming up.

She: "We learned about that in Korea, the method the Chinese used to get rid of some of their people. They used three waves. They made the men, the peasants, high on drugs. The first wave would be completely loaded with drugs. They would be sent in to take all the ammunition. Then the second wave would be sent in to take the rest of the ammunition. Then the third wave would carry weapons. We know that's the way that -- "

Yada: "Yes, of course, I know too. You know it is not to we who have compassion for our fellow men. It is not a thought that we want to think. It is most destructive for a compassionate person to think in these terms of destroying his fellow man. Even by natural calamity, destroying millions is a shocking thing to the thinking mind.

"Yet, the sea. Nature produces so prolifically in the sea that if you had one species and let it breed -- nothing happening to the young -- for just one year, you would have such a mass of life it would be over the ocean! Come up from the floor! Mountains of swarming life, of one species. Now man is not less prolific in his domain."

She: "Yada, how are the outer planes? Are they going to be crowded too?"

Yada: No, no. It is so different than you can imagine. There

is no real space taken up by the human mind."

She: "There's nothing to worry about then, really. -- "

Yada: "No

She: " -- when we get out of this earth."

Yada: "No. That is the only place -- if you can call it a place -- that can contain endless of all things. Because they are nothing."

She: "Unless we reincarnate and come back and it will be worse then than now."

Yada: "More. When you think of rebirth. When you think of survival for the majority of peoples, these starving, uneducated, wretched -- totally wretched -- masses. It's appalling. What will they live for? What must be their mind?

"You see it is nice to sit in nice comfortable room, or nice comfortable temple and listen to the priest talk, giving cheer to the people. Oh, what a wonderful life you will have after you leave the earth. God is so compassionate -- if you have done the right thing. You see the catch in it? Making a bargain with you. If you have done the right things -- that is as he wants you to do them -- uh, you will have a glorious life after this hell you call the earth.

"Oh? Where is this compassion of God? Where is this mercy for his creation? It is nice, as I said, to think there is this mercy attending you, but you can only think that here in your comfortable homes, with your stomachs full of food, nice clothes.

"There are millions that are born in the street! And die in the street, and all that they have to be thankful for is that they have a short life, a short life. The mercy of God. My colleague, Professor Luntz, would say: "How ghastly!" I cannot say it like he would say it."

He: "Yada, is it conceivable that we who are sitting here in this comfortable apartment tonight -- or whoever at any time listens to the tapes, whoever they may be -- might return and be one of these masses, one of the millions in the masses?"

Yada: "It is possible, but when the individual gets on the Path, along the Path a certain way -- uh -- it is not very likely that he will slip back into tribes or races of people that will not be conducive to his continued growth."

He: "So even unconsciously we might try to find our level, you might say, of consciousness? On both sides of the plane of "The Magic Bag"?

Yada: "Yes."

He: "So we are where our consciousness is -- consciously or not."

Yada: "Yes. That is right. You know, it is a very helpful thing to realize this, to see it, to understand it, that we create and uncreate. The individual is totally responsible for his existence, good, bad or indifferent."

She: "Knowing or not knowing."

Yada: "Knowing or not knowing."

He: "It truly behooves us to try to live intelligently while we have the chance to be sharing the Light of knowing that these are the laws."

Yada: "That is so."

He: "We should have a much better chance to progress rather than regress."

Yada: "That is right."

He: "And if we do regress then it's our own damn fault."

Yada: "Ah hah, it is!!"

He: "Excuse the expression."

Yada: "Oh, no, is all right."

He: "Because that is damnation really."

Yada: "Yes, of course."

SLEEPERS AWAKE!

Yada: "The world is a pressure world -- is strong, but sometimes we are to think stronger. But, all this, be ready to face what is. Do not permit yourself fairy stories, or vague dreams about what you hope will be, because you are going to get disappointed. You are going to get hurt. You are going to get let down."

He: "Sometimes you know, Yada, when we are experiencing difficult times, we have problems and so forth, it's really not easy to philosophize then because we really are under a good amount of pressure. We can't see too clearly because of that."

Yada: "This is why, if you set out to educate another, that

you know is hungry, has lived under very bad conditions. First thing to do for him is feed him. Get at his stomach god. After that, you have something there to reach. When the mind's in the belly it's not in the head."

#### THE PRIESTLY SYSTEM

Yada: "This is difficult for the priestly system, especially in this part of the world, because you live so comfortably over here. It's nice for them to build big temples, have nice clothes, and have the priest stand up there and tell how merciful God is."

She: "We still have thousands in this country that are hungry, too.?"

Yada: "I do not know. I do not understand your system at all. Why you making such to do over the starving millions in the backward countries, when right here, in your country, people are living in filth -- terribly hungry -- dying of starvation, in their dirty little squalid homes."

She: "Yada, is there such a thing as nation ego? Where this is more or less feeding the ego of our nation? This is what it is."

Yada: "Of course it is. Of course it is. Your leaders, who are mostly money-minded, power-minded, give you political talks that have no meaning to them, not really. They are selling you a bill of goods! -- I'm getting pretty good, eh?"

She: "Very good."

Yada: "Now, you talk of poverty and that your country has started a poverty what? -- "

She: "Program."

Yada: " -- program. Up 'til now, who you think is getting it?"

He: "Most of the time it goes into the administration of the program. The people who are helping bring the program to the poor have to be fed; so they get most of the money."

Yada: "That is right. That is right."

He: "And the same thing with foreign aid, Yada. We build dams and all that. The same thing where there's a desert. There's no river or anything. We pour a lot of money but it never gets to the people."

Yada: "Of course not."

GET YOUR OWN BREAD FIRST

He: "In some places I think Chiang Kai Shek and a few of those people never saw any money. Before it filtered down to them it was all absorbed.

Yada: "Sure, of course.

She: "And back to us again."

Yada: "You know, you go just to your border (Mexico, Baja California) here. Go into that country and you talk about feeding these peoples and educating them? Good will? They do not understand what good will is. They are hungry! That's all they know.

"And do they get it? It goes into the hands of their leaders, their political, conniving bandits."

She: "If you lived here, Yada, would you ever work for what is called a cause, or would you pay attention to yourself. And then do it that way, indirectly?" -- In other words, is there anything moved or done when someone, for instance -- everyone says he wants peace. We know that, but some individuals really will work for it, spend fifty percent of their daily lives to move us up out of war, but really, I don't see that that does any good."

Yada: "It doesn't because these very same people are warring with other people like themselves. They hate one another. If things are not done by religious groups they are not done. No matter how other groups try to do things, they are fought with by the religious groups. Not so they can do these things themselves but so they can get the credit for it! Power! Greed!

"So, I would do, as I did, in the beginning of my earth life first. Get my own education. Then you have something. Get your own bread, if you want to feed another. This is sometimes sounding cold, sounding indifferent. But the hell you live in is a hell of indifference."

He: "It's really putting first things first. It's putting your house in order and it's also -- if the individual doesn't take care of himself -- then why should somebody else take care of him?"

Yada: "That is right. That is right."

He: "If he's not interested in doing that."

Yada: "How can you even go across the street here and help another if you have nothing to help him with? So this means you must first get, before you can give."

He: "It's an axiom in philosophy that you can't give what you don't have."

Yada: "That is right. My friends, there is no easy approach to man's life here on earth. No easy approach. This I have said many times in the past is the most difficult world to live in. There is none like it. This is the hell that is spoken of in almost all religious, mystical teachings."

She: "It's a wonderful relief in knowing that."

Yada: "Oh? Yes. Yes."

She: "There's no where to go but up!"

Yada: "Yes. Now, there is a problem in this, and it is simply this kind of -- how you say -- the right thing is all right -- This war not only catches you here and spins you around -- if you accept that spinning -- if you accept that conditioning, you will carry it with you out of here into the next step. So that death does not free you."

#### THE ENDLESS WHEEL OF REBIRTH

He: "Because you have not freed yourself."

Yada: "That is right. Just think of that and you will see why millions, untold millions of peoples go and come and go and come, sound asleep. And they cannot help it."

"You need a teacher. When I say "a teacher" you literally need them by the millions. There is no hope for your world if you do not do something to cut down -- not to stop -- but to cut down what you have, in population growth."

She: "But we've already passed that point. Even if we had one million now it wouldn't work."

Yada: "That is right."

She: "And so, what do we do about the leftovers? Because, factually, that's what it is."

Yada: "You know, in recent years I have been studying many conditions on your earth, and apart from the individual's striving to find himself, there is nothing anyone can do to avoid this most awful destruction that is slowly creeping upon your earth in population growth."

She: "Yada, dont some of the church leaders realize this? Because I notice on the television and radio they say over half of our population now are twenty-five years or younger. And they are realizing that they are producing, or are going to be producing; so maybe, I dont know what they could do about it."

Another She: "Nothing. Because they only -- as long as you are powerful while you're alive. That's all that counts. I mean, really, I don't think they care."

Yada: "No, they do not care."

She: "In the all over picture does this mean that this kind of experiment was not successful? Adjust for the next experiment?"

Yada: "I cannot see it meaning anything less than that."

Another She: "Pretty good question."

Yada: "You know, my friends, I am not concerned with your atomic bombs, your, your any of your methods of killing, no matter how powerful and expensive they are. They will only create more trouble, not lessen it."

DONT WORRY, THERE ISN'T MUCH HOPE

"I have not talked like this before. But I can -- I can give you no hope! All I can say to you is live now! Do what you can now! Make your surroundings as comfortable as you can, and encourage those around you to do the same. And to not worry; for worry will destroy you no matter where you are, no matter what your circumstances."

He: "I thought that Ramon Natalli had something real pertinent last Tuesday when he said that eventually this earth is going to die. The long range worry plan; you can start worrying about it and worry for the rest of your life."

Yada: "Yes."

He: "This planet is going to come to an end. It's a natural law."

Yada: "It is right."

She: "It doesn't matter."

Yada: "Yes. To add more, to make things even more interesting, you can leave notes and letters with your children, and they can do the same with theirs, and theirs, on how to survive as long as they can. Survive? No, none -- and I am speaking now of the educated, those who have had some steps on the Path of life --

"We try. We want to make a better world. But, we are limited. The earth is a living organism. This world will live, and die. Doesn't that sound cold? Doesn't that sound Stoic philosophy? But would you rather know this or would you rather go on pretending that everything is all right?"

He: "Well we've heard plenty of fairy tales from the pulpit, Yada. We'd rather have the truth as it is."

Yada: "That is right. That is right."

He: "And you know, if you look at it in perspective, in its proper relationship to the law, this is a natural thing. Why get upset about it. It is."

Yada: "You see, talking of survival is a little bit lacking in thought, because, if you do not have something to survive with, how you going to survive? If you have no self-awareness, you will vanish like the snow in the sunshine. You must wake up to you. You must become self-aware if you expect to survive the death of your physical structure."

"That is where all of the Indian teachings have you moving, to that thought, self-development, which means acquiring self-awareness. Without it, there is nothing. Nothing at all."

She: "If you dont have it will you become neutral energy again?"

Yada: "That is right. That is all."

She: "And since you wouldn't know, it wouldn't make any difference."

Yada: "Not too much. Not too much."

He: "Well, is there dissolution of individual consciousness?"

Yada: "Yes, of course. Yes, there is. Now I have not mentioned this before."

She: "I asked you one hundred times to say that and you would never say it."

Yada: (Chuckles) "There is a time for saying and for doing."

He: "You think we are ready?"

Yada: "Yes, I do."

He: "I think so too, Yada."

Yada: "Yes, I do. The peoples have come to me, Yada, tell us something else. I do not blame you. You have been coming here for years."

He: "I dont think any of us had that in mind, tell us something else while we are individually here -- "

## THE OPENING OF THE WAY

Yada: "No, of course you didn't, but there are some things I couldn't tell you then. But you are prepared now to hear these things.

He: "I don't think anybody got so shook up that they died of fright on the spot."

Yada: "Oh, I do not (much laughter)

He: "No, I think you are right, Yada. It was good that you are bringing it out when you felt it was right."

Yada: "You see, truthfully, until we know the situation, it -- to hear this -- does not frighten us; nor does it bring us too much cheer. I say that, too. But when we know truth we cannot be frightened!"

He: "That's the truth, Yada."

She: "Just right. The natural law is we know we are going to die and some people are really shaken up by the thought they are going to die."

Another She: "You can't escape!"

Yada: "There is no escape. You are made of that substance."

She: "That's right; so that's easy to take."

Another She: "I forgot. I'll probably die, too."

Yada: "Man cannot talk of God. He doesn't know what he is saying. He cannot."

He: "It's very possible that man would attempt to talk of God if he makes his God absolutely omnipotent, omniscient, all powerful and everything, which are all limitless things. While man, with a limited mind, can only talk about it within a certain amount of limitations himself by his very nature, and he's talking about something that he can't comprehend."

Yada: "That is right."

He: "So he's really, in the final analysis, either a big hoax or else an hallucination, or some type of fantasy."

Yada: "It is. You speak of the drugs that give you hallucinations. Man doesn't need a drug to give him hallucinations; he has them all the time! He doesn't realize this. He is suffering from intense hallucinations. Sa dee keen, oona, oona.

"The one became scattered."

She: "Would you say then, Yada, since we are getting down to brass tacks, that if one had -- if one knew he had one month or a given time in which to be and do -- "

He: "You mean in this expression, physical expression?"

She: "Yes. Just like having so much food to feed -- in other words, you have enough food -- you had a hundred people to feed, but if you fed them the food you had they would all starve. So you have to choose 25 to survive. Then, applying that to consciousness, or understanding and our knowing, is it that -- if one has just a little bit of development to concentrate on those persons with whom he knows -- have also a little bit, rather than scattering it around?"

Yad: "Yes, of course. Yes, of course."

She: "I mean, speaking practically."

THE MOST YOU CAN BE

Yada: "Sir, you are teacher."

He: "That's right, Yada."

Yada: "Now sir, in your, among your students you know there are some that are never going to learn the French language."

He: "That's right."

Yada: "And there is nothing you can do to, to stop that."

He: "It's a condition beyond my control."

Yada: "That is right."

He: "And one of the first things I tell 'em, I cant learn if for them."

Yada: "Ah ha, exactly so! And you cannot become, I cannot become cosmically aware for you or you for me. This is something we must do for ourselves, we can only do for ourselves. You may talk of all the teachers you like, all the great masters -- oh I would like that great master to come to me! Oh? It is not in him. It is in you. Can you learn? Then you can learn without someone else."

He: "In the final analysis, Yada, that's really the only tning you can do. All the other person can say is, here is the Way; and you dont have to take it!"

Yada: "That is right. Most we can be is sounding board for another, and hope for the best."

He: "And sometimes the one who says this is -- may not be showing the Way. Maybe his Way may not be yours; so consequently, just because he says this is the Way does not make it so for you."

#### FEELING HAS MEANING

Yada: "What do you feel? That's what has meaning. Not so much what you know. What do you feel? You know, you can have many, many educated thoughts, and go wrong."

He: "That's right, you can be an educated fool!"

Yada: "That is. That is. But if you learn to rely on your feelings, you are much less likely to stray off the Path."

He: "Was it not your thought, Yada, to say it would be a good idea to help educate children, so that they can develop their psychic awareness?"

Yada: "That is so."

He: "That's in line with that thought."

Yada: "That is of the utmost importance, and more especially today -- in your world -- with your civilization in a high state of unrest. To educate, those who show signs in their very being, of learning. Educate them. Get them moving. Get them thinking. Get them feeling. It is of the utmost importance."

She: "Yada, could I ask something about a program. Everyone here feels the same way, you know, those of us who attend with some degree of regularity, your teaching. Would it be possible for you -- uh -- with the objective of consciousness strengthening, or growing, to give us specific lessons. In other words you, as a teacher say -- if this would be a desire of yours -- this is a goal. You know how you divide, we divide, things, have different goals; because unless we work toward a goal it goes like this rather than like this (apparently gesturing)"

Yada: "That is."

She: "Okay, for you to say, for those who are interested, I will teach now, you, how to -- I will give my Light for your learning of this goal; and we will proceed step by step; and if you will follow these steps as I feel best, we will have

some degree of success in reaching this specific goal. And you could apply those lessons to us; and we could take them as we understand them, which is 1, 2, 3 -- Alpha, Beta, Gamma -- "

Yada: "Yes."

She: "That's how we understand."

Yada: "Yes."

She: "Could that be possible?"

Yada: "Yes. I would be most -- "

She: "Because then -- "

He: "It would be like a course of development -- "

She: "-- if we say that the overall goal is -- whatever we want to call it -- but consciousness -- what we all know what that means -- "

He: "Extension of our conscious awareness -- "

She: " -- the strengthening the small spirit and Light which we recognize -- which is so tiny that it goes out all the time -- "

Yada: "Yes."

He: (whispering)

She: "I know, but what I mean is if we/were we wouldn't have so many -- we would have many positive -- " really

Yada: "Yes."

She: "I think I would appreciate it very much, that's my feeling -- "

Yada: "That is so."

He: "That is very good."

#### ONE-POINTEDNESS

Yada: "You know, that is the secret of being one-pointed in your needs and drives. Do not let your mind stray off the Path. This is not easy to keep from doing. You have to pay attention. You have to practice paying attention. Be aware, and students -- going back to you as a teacher -- that your most learned students, your most apt students are the students that have been

listening, have been paying attention. Yes. How much more the human mind can absorb and digest if we pay attention."

She: "Then I hear you saying something that I know I don't have very well developed. That is something like concentration, or better ability to pay attention, is that right?"

Yada: "Yes. You see, ask your question. Where, are you? What -- by that I mean to say, where is your awareness? What really do you want from life? I am certain that you do not want to drift. But you are drifting. Pay attention. Speak with what you start to do, but know within yourself that is what you want to do. And no matter how it may affect adversely, or -- what is other way -- conversely, that is not your concern.

"What are you after? You've got to make some sacrifice. Oh, I'd rather not hurt my friend. I'd rather not do that. If I have to lose out in this or that, I will lose out. I'd rather not hurt my friend. You've made a second choice. Right now you've made a second choice if you do that. I know it sounds cold-blooded, sounds wrong. But looking through Nature, does Nature sit down and say, Oh it's a shame that all these wonderful things in the sea, the majority of it will be eaten up. Does Nature sit down and say, Oh those poor peoples, the starving millions. Children, give these children who have not any knowledge of life yet, suffering the most unbelievable agony! Oh, Nature says, that's too bad. We're not going to let this happen. We're going to see that everybody is fed. Everybody gets clothes. Does it do that?"

He: "No."

Yada: "No, of course it does not do that."

She: "No, but she does still protect the life of each unit."

Yada: "Yes, but some times that protective device in each unit is being blocked and moved by other units, who are a little bit stronger. Everything is moving against everything else. I said before. You live in a universe that is parapsychical. Now Nature doesn't care how a lion, tiger, or any other wild animal eats you. You are food to him, or to those animals. He doesn't stop and say, forgive me, but I have to bite you. Because if he does that you will not be there to be bitten! You will be moving very fast."

He: "Yada, did you know about this joke? That there was a missionary in this far away land and there was a lion there? The lion was hungry and started chasing the missionary, and the missionary was running as fast as he could, but finally the lion caught up with him. So the missionary said, this

is my last moment. He got on his knees, folded his hands, started to pray. And then, lo and behold, the lion (tape faded for some unknown reason) -- "

Yada: " -- eetree maree, oo see to, eetoo hah, hah, hah, eetoo maree -- "

He: "Hah, hah, hah."

Yada: "But that's -- you see that's a tremendous truth in that. That's the nature of the lion -- "

He: "That's right."

Yada: "This making a true lion. If that lion had said I'm not going to eat you because you are a true Christian that wouldn't be a true lion.

"Everything eats everything else!"

"You stand, you sit here, you walk here. Everybody sitting here is being eaten on, by all kinds of forces -- "

He: "Right now."

Yada: " -- right now! Right now."

She: "We have a lot of dead cells."

Yada: "That is right. Your whole body, is covered, covered, all the surface -- you're speaking of the surface -- life is microbes, living organisms of all kinds. You have to be constantly doing something to free yourself for a little while from them. Eat, eat, eat, merciful God. Merciful God, please dont eat me.

#### GOD IS NOT INDIFFERENT

"Merciful God says, if I dont eat you, you'll eat me. You must. You must. This certainly does not mean it is all by some incredible chance. This does not mean that the Creator, the real Creator within each of us, is indifferent, is cold-blooded, not caring. It means we must care. God cannot care. We must care. Then as we care our Gods will care. Whoever or whatever they may be, these Gods."

He: "Case in point, Yada?"

Yada: "Yes."

He: "Something here happened tonight that to me seems to be very eventful. It was Annie asking if you would give us a

course or some lessons on how to live to help ourselves better understand ourselves, whatever it may be. Now, if we care, uh, we the students care, then you might say, you will care. If we care, then you will care. Our Gods will care, so to speak -- "

Yada: "That is right."

He: " -- you know what I am trying to say -- "

Yada: "That is right. All of the lion caring to be. And out of this caring the right things will be done."

#### THERE HAVE TO BE REQUIREMENTS

He: "Before we -- I'd like to pursue that once more -- a little more practically. Do you have any suggestions as to meetings? How often you would like to do this?"

Yada: "I can make no suggestions about that. All I can tell you is that I will be willing to do it when you are willing to do it. You, must therefore, agree upon the time. Yes, you must."

She: "But as the teacher, what are your requirements to get into this, school. There have to be requirements. Because the requirements have to come from the teacher and then the student chooses whether or not to accept them."

Yada: "One requirement. Are you willing? Are you ready emotionally? Just emotionally to face what is, face facts as they are? Are you ready?"

"You know, some things my friends, we say we are ready for; but when we getting them they are too frightening. We crawl back. We jump away. We try to hide again."

She: "We -- but we -- by that token the student either makes himself a continuing student or eliminates himself."

Yada: "That is so."

She: " -- by the trying of it. Isn't that right?"

Yada: "That is right."

She: "So one says he's ready and then he tries and if he isn't he finds out."

Yada: "Yes, oh yes. I am always at your service. But again I -- in being of service to you -- am limited because of Mark's body. There is just one of him. But as I talk

of these things to you, I hope you will making notes of them; so that when you encounter someone who is not in the position to come here, tell them, what you know, if they are ready for it. And that must be your judgment.

"To have Light and not spread it, is to leave yourself in darkness. I am going to withdraw for a little while, please, uh?"

Chorus of "thank yous" from group.

#### THE PLEASURE OF TASTE

During the break the group had refreshments, with the medium having his share. The Yoda kept in contact with "the boy's" senses as is obvious from his opening remarks upon returning to full control. The shrill whine of a jet transport's engines is in the background here, and periodically on all the tapes made at 931 26th Street, because the Probert apartment was almost directly under the final leg of the landing approach to San Diego's Lindbergh Field.

Yoda: " -- with Mark."

He: "Oh, you did! And you tasted."

Yoda: "Yes. Very nice. What is?"

He: "Mint jelly."

Yoda: "Oh, sweet, eh?"

He: "Yes. And egg bread and butter, or margarine."

Yoda: "Very nice. It's always an experience for me to taste your food. Normally, I do not use Mark's taste buds. They have no property. But, sometimes yes, and I enjoyed it very much.

"You know, my friends, I am very, very pleased with your attitude with what has been suggested here, that we get together and we try to get learning. And, mentioning what you did, Annie, is a very important thing. I am happy to you for making this mention of attitudes. Now we are all made up of these attitudes to our surroundings and to those in our surroundings.

"None of us are free from a very difficult thing. It's called telling fairy stories to ourselves in place of truth. No matter what you tell somebody else, that doesn't matter; it's what are you telling to yourself?"

He: "That's the biggest curse."

Yada: "That is right. You go to your bed. Turning out the light. Go to sleep. While you are lying there, before you go to sleep, you making all kinds of circles to get away from yourself."

He: "Pretense."

Yada: "That is right. What did I do today? So-and-so seems to be my enemy. I didn't mean to make him that way, I don't know what I did?"

"Yes, you know what you did. But you do not want to believe that you did that."

He: "Or to admit it -- "

Yada: " -- to admit it -- "

He: " -- that's hard on the ego."

Yada: "Oh, yes! That is what you were talking about, that ego thing. It can \_\_\_\_\_ (?)"

He: "It can suddenly warp you."

Yada: "That's right."

She: "I noticed, Yada, that that is the primary factor in the failure of every group -- "

He: "Yes, the personality gets in the way."

She: " -- the primary factor why groups do not succeed, ego."

Yada: "That is right. That is why they split up into smaller groups, and those split up into smaller groups. Then each one of these groups are fighting one another."

"Yes. My friends, it takes something called honesty with one's self. Sincerity of purpose. What are we going to do? With ourselves? It isn't what you are going to do with him, or he is going to do with me, or -- it's what are we going to do with ourselves?"

"You get away from here. You move around with your daily life, and you encounter all the things that you have been encountering, negative facts taking place in yourself; because you do not like what somebody else does. Do you like what you do? Whatever you doing. This is why you squirm when you go to sleep. You can't sleep. We're -- we're being judge and jury against ourselves and there is no, no more harsher, merciless judge than ourselves to ourselves. That what make us squirm."

She: "Question. But is this not avoidable, intelligently, if every person agrees on the common goal. And the moment you begin to disagree, that is, you no longer have the common goal foremost in mind."

Yada: "That is right."

She: "Then that is how you know that you dont?"

#### TAKE INVENTORY. RETROSPECTION.

Yada: "That is right. There is no -- you cannot bend against this. We have to face what is! We have to face ourselves. Take inventory on ourselves. Instead of worrying about what we did, everynight when we go to the bed -- before we go to the bed, take inventory. Look back through your day. But, do not carry your thoughts to bed with you.

"After you have taken inventory of yourself, then you may go to bed, But, be very careful. Make no judgments about yourself. You will not gain anything by this, not for a time; because the ego has been conditioned. All of you, in your own social conditions, you have been conditioned to act in specific ways. And it's going to be a difficult task, trying to rise out of that conditioning.

She: "But dont we have something wonderful within -- say, a group that one's strength is. I know I am having a difficult time but, I know he is too."

Yada: "That is right. That is right. Nobody is going to jump into the hardest things right away. Going to take time. And more, realising this, if you are careful, and you make mistakes, then you are giving yourself guilt feelings.

"You cannot do that. If you make mistake, all right, realize it. Know that you made the mistake and then try not to make that same mistake again. That is all. You cannot do any more than that."

She: "But there is one thing. In making this step, making this decision, we recognize it is something that must be done --"

Yada: "That is right."

She: " -- some time or other and if we want to do it now, this is the time that is right for us in this life."

Yada: "That is right. Do you want it? You see, this is the thing. And this is the thing that has kept me back because I have seen you are not ready for it."

She: "Ready for what?"

Another She: "Face ourselves."

Yada: "That is right."

She: "Okay, because we have to say that -- "

Yada: "That is right -- "

He: "We have to admit it."

Yada: " -- we have to, yes, face our selves."

ARE WE READY TO?

She: "And through your teaching, the knowledge you have brought us. Now we think we are ready to -- "

Yada: "I think you are."

Another She: "And what, what is the reason that we have for feeling that we want or need to face ourselves?"

He: "That's probably a tough question"

Yada: "A better life. Peace of mind. Many times I have sat here -- I'm sure all of you sitting here have felt me -- that man is not seeking happiness. Happiness is gainless for the mental self, for the Spirit. It's gainless!

"What you should be looking for, what we should be looking for, is peace of mind. How we going to get this unless we are willing, the individual is willing, to face what is, about himself.

"How you going to get it? Let us make that our goal. Peace of mind, nothing more than that. You see, my friends? Because you cannot get anything more, if you do not have peace of mind."

She: "But we know that we have to work for it."

Yada: "That is right. Worrying about anything does not improve one. Worrying is not doing anything. For instance, millions of peoples are greatly concerned about'-- uh -- let us just take Vietnam, and the \_\_\_\_\_. Thousands of human beings are being slaughtered. And we ask ourselves, for what? Will it improve the world, at the end, when the blood-letting is over? Will it improve the world? The answer must be, no. Because violence only begets violence. It does not do anything else.

"But, how am I going to do anything about it, as an individual. I cannot do anything intelligent about it until I do something

intelligent about myself. What about my own anger? What about my own jealousies? Whether we call it petty or not; big or small jealousies destroy one.

"Tomorrow, what about tomorrow? I do not know anything about tomorrow. I only know about now! Now is the only time we live. If we put our consciousness into knowing what we are doing, in the now, we cannot do much more than that. Then we'll begin to see that everything is right in its place and time.

#### THE "RIGHT" OF VIETNAM

"How is Vietnam right, in its place, in its time. Because it has not been conditioned to do otherwise. Man cannot know to do otherwise. That's what makes it right for him to do that.

"You know, an animal kills, yes?"

He: "Yes."

Yada: "To you it is monstrous to think that you are going to be attacked by an animal. The animal doesn't think that. To him this is what he does. This is his nature. You cannot bargain with Nature. If you break Nature's laws, you pay for it, with suffering.

"In your normal laws -- what you call your -- your -- "

She: "Manmade?"

Yada: "Manmade laws. Has it yet been said that because the breaker of such laws is innocent, he doesn't know, he didn't know what the law was? Do they let you free for that? Of course not! And Nature even less! Believe me, even less.

"Nature -- what you call Nature -- is not a compassionate being. You are compassionate, or you are not. Only man can have this quality.

"What is. Can you do anything to change what is? A simple problem of your everyday life. Are things going the way you want them to? The only way you can change that if they are not is by putting your consciousness on it."

She: "But first we have to have some!"

Yada: "Of course."

He: "Be aware."

Yada: "Yes. Be aware. Make intelligent judgments, not fairy stories. Make no pretenses of yourself. Do not do that."

He: "You have to keep counsel with yourself."

Yada: "That is right."

He: "Help yourself."

Yada: "Yes."

Another He: "Be aware."

#### THE DANGER OF MAKING JUDGMENTS

Yada: "Where you see someone else falling down that is not your concern -- unless they come to you. To -- to criticize them is not going to change them, and it will hurt you. With embarrassment, with feelings of uncertainty as to how you should act.

"Oh, I do not want to hurt that person's feelings; so I will not tell them the facts. You are hurting them worse, you're hurting yourself. You are deliberately feeding them negative thoughts.

"This is the way it is. Now, do I want to change something? You know, you cannot change one thing that does not affect a thousand other things. So what is your judgment? Change yourself. Change your own attitudes. And these things will change.

"It is sad. Millions and millions of your peoples all over the world are not only going to bed hungry, they have no bed to go to! What can you do about it? What?"

He: "Certainly cant make a million beds! Gotta take care of your own."

Yada: "That is right. That is right. Now you see, these are facts. Take care of your own little India, or China, that's dying of starvation for the want of knowing Truth."

She: "Isn't that we are proposing that idea, aren't we?"

Yada: "Yes."

She: "And I think, Yada, another thing -- thought that occurred to me is that if we do this systematically, as you go along teaching us, we can make also written guidelines so that once we feel we have accomplished whatever lesson it is you have set out -- then with our guidelines we are equipped to do the same thing that you have done to us, for others."

Yada: "Yes, something more, please; if I am going to enter into this Share-the-Wisdom, I want you, any one of you sitting here -- or whoever else may join us -- to feel free to always question me. Do not just let me say things and have those things pass. Do not let me do that. If you feel there is something

that I have left out, or something I should add, you may not even know what it is but you feel it isn't right. Often we know more by feeling than we do by thinking. You say to me, please, clarify that. Repeat it. Or perhaps, Yada, that does not sound right to me."

#### BE YOUR OWN AUTHORITY

She: "The reason that is, is because one day we will be asked a question; and if we say, The Yada said it, then no one will believe us. But if we say it with the feeling, this is a knowing, then at least they have us to rely upon as we have you."

Yada: "That is right."

She: "Isn't that why you say that?"

Yada: "That is right. That is right. "I've got first to be sincere with myself -- the same as you. Before I can be sincere with you I have to be honest with myself. I have to clear my own Path; so that you can have a clear Path to me. There is no other hope for us, my friends.

"None knows so much that they do not need further learning, none. I have had 500,000 years of Self-awareness. Now that sounds like much and it isn't exactly the truth; so it needs clarifying. First thing is, in Mind there is no such thing as measured time. There is no such thing as a lot, or a little, of time. Time is a feeling. Time is a state of our Being. And we always remain there, to what's going on within us, to what's going on outside us.

"You have just as much time as I have. You are no younger than I am. You are the Eternal Light. Think of that. See what it can do for us. First, it takes the drive to hurry, out of us. Nothing is gained by hurry. In all Nature, nothing hurries but Mr. Man. You cannot say to me, oh I didn't have the time to learn this or that. If you have the time to live, you have the time to do what is called living, what goes to make up living, and have everything that you want to do. Do you want this or want that? You must want it with all of your heart and your mind."

She: "Yada, if we do this would it be, could it be possible for us to make time for -- on the tape, persons like Anita, Ted and Felici, that you could speak directly to them on the tape? Because they can't be here in person? That we could include them in this."

Yada: "Yes, of course."

She: "Because I know -- I know for sure, that if, when Anita

hears about this -- she'll "die" a little bit -- "

He: "She'll move to California!"

She: " -- if she cant be in on it. And she is -- she -- she deserves to be in on it. And so I think we -- if it's possible -- in other words -- if she has home work you could have some time with her on the tape as you have with us in person.

Yada: "Yes, of course. I sincerely promise to do all within my power, within the limitations of Mark's physical self, to help everyone who really wants to learn."

She: "And we all know that you will do that."

He: "Yada, we haven't talked to Mark and there's some other people who may be interested in this -- and who are of the same mind -- and of course this is only a thought in passing and hasn't been discussed yet; so naturally it's nothing to be taken as final; but you know Friday night's meetings have been rather dwindling and it's two or three people that come and so forth; maybe that would be the night to hold these classes; and that way we could commit ourselves to giving Mark a certain amount of money; it would certainly be better than three, four or five dollars. It would help him and I dont think it would cut out anybody else -- on the open meetings.

Yada: "Yes. I think that would be -- if you so desire it -- I am most willing. I think it a good thought."

He: "It's something to consider, anyhow. Because, if there would be a good crowd here on Friday night -- plus of course the Tuesday meetings for transcripts and such things -- that this is class work. Then I think it is a culmination of a lot of years of planning and schooling and finally, not that we are going to graduate school because we realize that we are still not very far from kindergarten. But at least, you know, if we have progressed some, then we're going to the next grade, you might say."

Another He: "Joe, what is going to happen to the new people that have started to come on Friday?"

He: "Well, how many new people are there who have started to come on Friday? I dont know. I haven't been here on Friday very often."

Other He: "Well, there's a lot of people that have been coming, say, for quite awhile, that are still not advanced."

He: "Ready?"

She: "Well some are from out of town and used to finding a Friday night."

#### THE IMPORTANCE OF DEDICATION

Another She: "That's the only thing about Friday, it's the more general public. Friday is his open meeting; it's the one drawback, that we would have to weigh."

Yada: "Well, what you think of the Tuesday?"

She: "Here's -- I'm going to tell you my opinion. Get ready. (Chuckles and laughter) I think we should propose the idea to those who have come -- who don't -- who have been coming on Tuesday night and saying it's going to be -- my idea is this kind of work cannot be sporadic. It has to have a continuance."

Yada: "That is right."

She: "Is that correct? And -- unless a serious emergency arises which is unavoidable -- but we should be able to avoid emergencies pretty soon -- uh -- that you have to come all the time, in order to maintain the continuance."

Another She: "Joe can't come on Tuesday nights."

She: "But it doesn't have to be Tuesday. I mean, we'll have to agree on it. But is it right that -- "

Yada: "It can be arranged for any night that you all find most convenient."

She: "That'll be our first fight. (Laughter)"

He: "No, there won't be a fight."

Another She: "After September Joe can't come on any night except Friday."

He: "That's a detail actually, but, there is this possibility, Yada, that if it were the only night that Friday could be had, would it be something to be regretted that the opening meetings would be phased out? And have, you might say, this other group set up?"

Yada: "I think -- uh -- if the Friday night agreeable to all of you, more very agreeable to you than other night, I think it would be all right. Then I think anybody coming in new would be asked to go to the Tuesday night meeting. Sound like another dance, doesn't it? (Laughter)"

She: "In other words we're questioning -- " (Laughter)

He: "Because in the middle of the week, if we're going to be expected to come here -- "

She: "There are or were commitments -- "

He: "I know Lois works on Tuesday nights, for instance. I work every night of the week except Friday. But it doesn't have to -- I can listen to the tapes, you know -- just like Anita and -- "

She: "No -- in other words, what we are proposing -- you are saying it may work out that way -- takes precedence over who might come in. Is that what we're saying, Yada?"

Yada: "Yes."

She: "Who is here now and what we wish to accomplish takes precedence over those who might occasionally come?"

Yada: "Yes. Now, I want to ask this. How many in the Tuesday night group do you think would be willing to, or wanting to, or ready for coming into the -- let us say, set it for Friday night?"

He: "I would imagine at least 12 to 15, Yada."

She: "And then I would -- yes -- "

He: " -- About 12 to 15."

She: "Yes. In other words, in the beginning there will be more and at the end there will be less."

Yada: "Then, might I suggest to peoples that come here for Tuesday or Friday night meeting, that haven't been coming -- "

He: "Just change the night."

Yada: "Yes -- to them only on Tuesday nights, now."

She: "All right."

Yada: "Is that all right?"

He: "All right."

Another He: "That would be every Tuesday?"

Yada: "Yes. Yes, that's been every Friday."

Another She: "Can you contact those people out of town?"

She: "Well, they will contact us. In other words, our plans were changing and when they finally come we would say this. And any we could let know in advance, we will. Also could I suggest something and ask your opinion?"

Yada: "Yes, of course."

She: "Because -- uh -- it's my feeling that one should -- if one is interested in what we call "The Work" -- whatever we know that to be -- un -- if one has money then that is what one should offer for -- for Mark's benefit. But if one does not have money, then we should set up and provide for a certain amount of time which that person who has more time than money, to give to the Foundation for work time. In other words, if it's going to be a terrible hardship for me to pay two dollars a week, three dollars a week, then I would feel very good if I could give an hour of my time, to something that the Foundation needs done, and pay for these lessons in that way. In your opinion -- "

Yada: "It sound all right to me."

She: "But you see, from Mark's standpoint, Yada, time invested for work is also money."

Yada: "Yes, of course."

She: "Yes. Like we could get an active mailing list that way. My wheels are grinding."

Yada: "Yes? What is?"

She: "You know we call those little things in the brain, wheels."

Yada: "Well."

He: "They're like -- it's an analogy, I guess, with gears in a mechanism -- you know -- when they grind they're working. The mechanism is operating."

Another She: "We are thinking then."

Yada: (Chuckle) "Wheels grinding. That very good."

She: "And my suggestion for that, Yada, is, I will take the responsibility of -- setting up before each meeting. If any one wants to give time to the Foundation rather than money. Clara, for instance, types manuscripts and Joan takes tapes, and Mr. Reynolds types transcripts. They work on their own. But let's say Ed, prefers to invest time rather than money. I will provide the time, which will be an hour before each

meeting and if Wooton wants to come and help me do something for an hour, that's your payment. Does this sound like a good idea?"

Yada: "Sound good to me. How it sound to you, Mr. Wooton?"

He: "Sounds good to me. Heh, heh, heh."

She: "I'm not point to you; I'm just saying anybody. Maybe one week Gordon would have less money than time. All right, if he comes an hour before the meeting and will help with what's needed here, then that's his payment, because that's equal in money to Mark."

He: "That's wonderful."

She: "Not if everybody shows up an hour before the meeting. But that's all right."

#### BE HONEST WITH EACH OTHER

Yada: "My friends, I know your time is limited now, tonight. I think I should withdraw and leave you to move in the direction you must move in. It has been a very satisfying experience tonight. I -- uh -- if we will work together with love for ourselves we will share that love for -- to each one of us, and we will stay together until we accomplish our end, umh?"

She: "This may get more involved than we think."

Yada: (Chuckles)

She: "See you in the 25th Century! Hah, hah, hah."

Yada: "Perhaps that is truer than you think." (Laughter)

She: "Yada, may we start next week on Friday?"

Yada: "All right."

He: "You can tell the few people that'll be Tuesday instead, the one's you expect."

She: "I mean, we'll have the difficulty at first, with occasional persons coming."

Yada: "What -- "

Another She: "Unless the Carlos come -- "

She: "But they usually call Mark before, uh huh."

Another She: "You'll just have to meet them at the door and tell them."

She: "Yes."

Yada: "Remember, be honest with everybody around you. While it may hurt them, it will hurt them less as time goes on.

"It has been my honor. I will be looking ahead because I am living in the present. Ahead is the present, is now."

#### MAKE YOUR LIGHT BRIGHTER

She: "Excuse me does that -- this idea -- does that excite yourself? I mean your \_\_\_\_\_ self?"

Yada: "It make my Light come brighter."

She: "Because it excites mine."

Yada: "Yes. It make my Light come brighter. You see, I live in a body of Light. And when I learn new Truth, my Light flares up. That's what happens to you but you dont know it. Because you are living in a blind world. You are seeing only through material eyes.

"But when you have an experience that is reaching into you, and saying "This is it!" Your whole body, physical, mental and spiritual goes Wheeeeeeeew. What's that!"

He: "One question."

She: "A beautiful sight."

Another She: "Eddie has a question."

He: "Not so much a question. What I'm thinking of is once I asked you concerning the Book of Law that cause me or anyone else to become more conscious, or to give us a consciousness of something that we dont know. And, what we are talking about now seems to cause us to gain a consciousness that we dont have, and live on a broader conscious plane than we are now. Of cours I admit that you said that Mark -- it had to be done through Mark -- and this time had to be the time when he would be probably through with his other engagements. But still I think such as we were discussing tonight would be very interesting in another direction would cause the same thing to occur."

Yada: "Now we will move more smoothly, that we have agreed upon something. Let no thing stand in your way. Even though you do not come here, perhaps you cannot, think about it when you are alone. Think about it. Much is gained when

we are separated from one another, if we will turn one another mentally what we have heard. Take a -- I mean it! Any time of the day or night, wherever it is most convenient for us, to pause and direct our thoughts at one another, of what we have learned."

#### BUILDING THE GROUP SOUL

He: "That would really be a Communion, wouldn't it?"

Yada: "That is right."

He: "To be united with one another."

Yada: "That is right. This way, cut no one out."

He: "That's real good."

Another He: "Make good practice."

Yada: "That is right."

She: "People could get the messages."

Another She: "Yes, and we could practice by all telling Maxine, tonight. (Murmured approval) And if she gets the message -- which I know she will -- then we'll know it works."

Yada: "Yes"

She: "Concentrate on her calling us. Heh, heh. Telephone ringing."

Yada: "She is a very sensitive person."

He: "A wonderful person."

Yada: "My friends, thank you,"

General chorus of "thank yous" and "good nights" as the Control withdraws and Mark resumes control of his own body.

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INNER CIRCLE STUDY GROUP -- Closed Class No. 1

SUBJECTS DISCUSSED WITH THE YADA

- Page: 38. Putting Knowledge To Use  
39. Think Well Of Yourself  
40. Goodness and Badness Are Human Abstractions  
40. Return To Your Center  
41. Day By Day In Every Way  
42. I Am My Brother's Keeper  
43. Do You Have An Uneducated Ego?  
44. "Hearing, Hear They Not"  
45. Becoming One With Violence  
46. The Swamps Of Primeval Time  
47. Practice Detachment  
48. The Trouble With Playing Games  
49. Expressing The Animal In Us  
50. Hypnosis, Be Gone!  
51. Return To The Father's House  
51. Self-Made Men And Women  
52. The Ageless Consciousness!!  
53. How To Make Yourself Pretty  
54. Living The Real Values Of Life  
55. The Power Of Self-Suggestion  
56. Take Inventory Of Yourself  
57. Do Not Take Seconds  
58. Serve Mental and Spiritual, As Well As Physical  
59. Needed, A Good Scratcher  
60. The A-B-Cs Of Group Study  
61. The Primary Need: Emotional Control  
62. The Absolute Need For Daily Practice  
63. Do Something Constructive  
64. Bring Your Love  
65. Boiled Tea An Aphrodisiac  
66. True Love The Greatest Aphrodisiac  
In The World  
67. Morality Is Human

INNER CIRCLE STUDY GROUP -- Closed Class No. 1

Home of Mark Probert, trance medium, and former Kethra E Da Foundation Headquarters, 931 E. 26th St., San Diego, Calif.  
July 14, 1967. Early evening.

Yada: "E nochee, ee seenaha, Yada di Shi'Ite."

Group: "Good evening, Yada."

Yada: "E nochee, e nochee. See da ka, e may e see e caseeya. (Chuckle) Ee da nada. Ee sa ta meyam. -- To turn my tongue over to speak English. On one side I speak my own language. On the other side I speak some other language.

"My honorable friends, it is a great pleasure to come here, be with you. Most of you I know from many contacts in the past. Those that I do not, I give my greetings to and hope that we shall become better acquainted as the time moves us, umh?"

She: "May I tell you who are here in absentia, coming to your classes; so that you would know, who's listening from afar?"

Yada: "Yes."

She: "Uh -- Anita is here. Helèn Collard, Ralph Willamette, Ken and Felici Michel, Cici and Bill Klem, and Claude and Dora Michaud."

Yada: "Thank you very much. As they are not here in the physical, I am certain they are here in the mind, in the spirit. And that's where we are anyway. Whether we take along the body with us or not.

"I do not talk to bodies, do you?"

He: "No, to minds."

Yada: "That is right. My friends -- oh, there is Francis Ohm."

He: "Good evening, Yada.-- "

Yada: "Is pleasure -- "

He: " -- holding up the corner over here."

Yada: "Hmh, very strong man. How is your wife and daughter, all right?"

He: "Very good, thank you."

#### PUTTING KNOWLEDGE TO USE

Yada: "My friends, this evening we going to do a little different than we have in the past. What we going to try to do is to make some clear explanations on what it would be for you to put to work that which you have been seeking in the past.

"Before, we have been more or less just talking about these things. And very few peoples in your world, even though they have advanced in metaphysics and occult practices, know how to use their knowledge. This is what knowledge is for, I do believe.

"It is of little value to know anything if we cannot put it to active beneficial use. Is that not so?"

Group: "Right. Yes. etc."

Yada: "Now, I as I talk, I wish that if my words do not reaching you in clarity, you will please ask me to repeat, and to try to clarify in a manner that you, the individual, can comprehend. This must be done; otherwise, how we going to really learn anything?

"I think Joseph, who is a teacher in languages, knows that to be true. He has to clarify. He cannot just speak the language and expect the students to understand the meaning of the words that are being taught.

"And this has been, largely speaking, man's great difficulty in his efforts to communicate with his fellow man. He lacks clarity. And seldom is there enough love in individuals to want to make themselves understood. They talk their own language with no other explanations, and it creates irritations and a great deal of trouble for those they are trying to communicate with.

"Words, as you all know, they are the most difficult things to use as a -- as a -- as objects to teach another person's mind. I have a picture in my mind. I am thinking about a something in a given way. Now I have to send it to you in sound, in sonics. Uh, then you have to translate what I am saying. You have to take my picture in your brain and often words are very poor means of painting a clear picture in someone else's mind.

"For instance, many peoples object to me, because of what they think I am. They do not know what I am. They think what I am and they have been conditioned to think that way about me. They think, strictly speaking, I am an X quantity to them.

I do not have to say anything to disturb them. I just need to look different, by saying I am spirit; I am ghost; and they have been taught that ghosts and spirits are all evil. Or, those who do not believe in survival have other thoughts about me, and about Mark.

#### THINK WELL OF YOURSELF

"Now I do not care what somebody else thinks about me, because I think well of myself; so why should it matter to me.

"We all must do our own thinking because we have all been conditioned to think in those ways. My aim in coming here is not to change anyone's ideas about what they have been conditioned to believe in, religiously, philosoph -- philosophically -- "

She: "Philosophically."

Yada: "Hah, hah. That was difficult. Or scientifically. I come here to communicate, to talk about what I know of life from my particular vantage point. I do not say that it is any better, than you sitting here, to what you know. I do not know that. I cannot know it.

"I am so engrossed in my own existence that I cannot afford to intrude upon your mind, to worry about what you think. I say only: Do you think? That's what's important. Do I think? And what I mean by thinking? Thinking is creating new ideas. That's what thinking is.

"Man has a great gift that he more or less sneers at. It is called: The Imagination. Without it, man would have never become man. He would have remained what the body is, an animal! And more vicious than any animal on earth. But his ability to imagine, and to reason from cause to effect, took him out of the Zoo, set him apart from other animals, or from other species called animals.

"When the Christian God had this world alone it was no more than a Zoo, and a very bad smelling one at that. It wasn't until man took over the management. Man turned it into the beautiful place that it is. Man brought order and reason and purpose to the physical world. But you know, he has not given himself credit for this. He goes on talking about his God, or Gods, just as though they had control over everything and he had nothing.

"Even in your Christian Bible it is saying: Man is as filthy rags in the sight of his God. How you liking that? Does that make you stand tall? I do not think so. Before we can really -- we humans -- before we can really learn anything -- before we can really grasp the truth of existence, we must start giving ourselves credit, for being able to think and to dream beauty to the world.

## GOODNESS AND BADNESS ARE HUMAN ABSTRACTIONS

"The world knows nothing about goodness or badness. Nature -- what you call -- knows nothing about these things. Goodness and badness are abstractions of the human mind. Created for man's own convenience. (Whine of a landing jetliner from overhead)

"But existence knows about balance. And it seeks constantly to bring things into balance. But in order to bring things into balance we must observe the fact that they are out of balance. Then we want to do something about it. We didn't like the Zoo. We didn't want to be animals. But first we had to wake up to that fact; so we could see our human-ness in our animal-ness.

"Man, the thinking animal. And the more he thinks, the more clarified his thoughts become, the more human he becomes. The further behind he leaves his animal.

"The purpose of life for all that come to the earth is to find their creative nature, to realise it. I am the creator. But before I can become actively useful in this knowledge I must study. I must seek to know, what really is.

"I gave a talk here some years ago which I entitled: "The Long Way Home". Some of you may remember. And so it is. Man is seeking to go home. Return to himself. Himself being the eternal Light of Life.

## RETURN TO YOUR CENTER

"Now if you will observe in what is called Nature, the Nature of things, you will find that every living thing seeks to return to its Center. This is what man is seeking to do, return to his Center. But before he can realize this he must accept the thought that there is a Center to return to!

"Man, by his animal nature, is a highly emotional being. And that side of him must, in the course of time, be relinquished. That's what the Jesus man relinquished on the Cross! The Cross of matter. To find his Christ-self, or the Light, he had to relinquish the lower consciousness.

"It is said that this Great Being said: Follow me, for I am the Way and the Light. He certainly did not mean I, Jesus -- that is, his lower self -- am the Way and the Light. I, Christ am the Light, and the Way.

"In your teachings you say: Christ died on the Cross. He did not. He came alive on the Cross. The Christ came out of the tomb of the Jesus body! That's the tomb. The tomb of ignorance. The tomb of death. Until the individual comes awake and realizes his tremendous potential regarding his God-ness, Divineness, he keep coming back here, back here, back here,

round and round. No. I have no objections to that. Who am I to object. That's your business. If that's what you want to do, do it. Do it. For as long as you keep the Matter Self in mind; as long as you cater to it; you'll keep coming; no matter who says what; or what is said.

#### DAY BY DAY IN EVERY WAY

"To find one's self it must become an every day effort. You cannot do it today and not tomorrow. Because if you do not do it tomorrow you're dead again! You falling back into ignorance. You falling back into the tomb.

"Every day, we must be willing to be responsible for our acts. And in order to do that we have to start thinking. We have to start realizing our true nature; so that we will stop acting like animals. There are lovely metaphysical peoples, very highly advanced. You watch them. They suddenly seem to go unconscious, to return to the animal. One sign of this is sudden, uncontrolled anger. Resentment. You see, that's the ego speaking.

"Resentment, anger is a sword, a sword of death that one turns upon himself. And destroys himself. Your hospitals, mental and physical hospitals are filled to capacity with people who did not know this, and do not know it. They are being treated with all manner of mental and physical ailments which they brought upon themselves. Because they did not know their own nature. They did not know truth. They did not know that within was the Christ, alive and awake, trying to get out, trying to push away the great stone that was a barrier in front of the tomb.

"Most peoples in your world today have fallen into the belief in what is passed to them as the Christian religion. It is not Christian, and your just accepting it as you heard it from your priest or minister puts you further into the tomb, of ignorance.

"The Christian teaching is not spread abroad among the people who know nothing of truth. The Christian religion as you're getting it is temple worship; and you are paying for it; so it becomes worship of the Green God. Without this you get panic.

"Before I go further, would any of you care to say anything about what I have said, for or against it as you wish? You see, my friends, when I come to you or you come to another to bring to that other what you call truth, you are playing with their life. They must enter into conversation about what is being said, unless they already agree with it. Deny me if you think what I say is not so."

She: "This leaves you in a sense responsible \_\_\_\_\_ doesn't it?"

Yada: "Of course. Of course. I must be responsible. I am a human being. I must be responsible for what I say. So must you.

#### I AM MY BROTHER'S KEEPER

"A person that stand to the side and witnesses a crime, and makes no protest or makes no report of it is just as much guilty of that crime as the person who committed it!

"You see, in your world, you do not seem to realize this. Because there have been many reports of peoples watching other peoples getting robbed, getting murdered. They stand by and watch this and say nothing. Some of them, being forced to say something, say "I do not want to be involved". Hah, hah, hah, how can you live and not be involved? With life?

"Emotional control, which I have talked about many times, without having said anything about how this must be accomplished. So that every time I bring it up -- which is all the time -- I have been told "Oh, Yada, you've said that time, after time, after time. Tell us something new". So then I can only say, what are you doing? What have you done with what I have told you? Have you practiced? Emotional control? Not emotional frustration, emotional control. Detachment.

"When someone is doing something that you do not like, isn't it just as easy to say to that person: My friend, I do not think what you are doing is very constructive. Instead of going behind that person's back, making trouble with other peoples by saying, what are you -- are you saying? Colloquial expression? Hah, is all right -- I'm going to say about you, he trying to interfere in my business. We are one another's business. I am my brother's keeper. And this is an old truth. This is not just something that is written in your Holy Book. It's in every Holy Book. It's in everything of life. We are protectors, helpers, lovers of one another.

"If we are any less than these things, we are not only cheating others, we are cheating ourselves. Is it any wonder that in your world, in all these advancements of knowledge in physics, in chemistry, in medicine, and still peoples are filling your hospitals. Dying of ailments they have no right having, no reason for having? Other than their inability to know what emotional control is.

"I think some of your psychiatrists and psychologists know what the lack of emotional control does to the body. But they continue to do the same as everybody else! That brings on high blood pressure, strokes, heart attacks; so you think you going to give a little drug and make that person well?

"I hear you have something you call Wonder Drugs. Doesn't it make you wonder why they call them drugs? They drug you to

sleep! They drug you to death! That is no wonder.

#### DO YOU HAVE AN UNEDUCATED EGO?

"To talk with one another, those you associate with, in a quiet, easy tone, without harsh criticism -- because that only gets that person's ego stirred up; and then he gets so emotional he gets heart attack; and that one may be a very dear friend to you; and you killed him.

"Husbands, wives. Is it not amazing that they can attack one another in the manner in which they do? Isn't it amazing peoples who claim they love one another, that they can call one another liars? How, how can this be done? With, with what are we thinking? To do that. What esactly do we mean, we love?

"Then should one, or the other, suddenly die, two things will happen: One, great emotional upheaval, a tremendous sense of grief, a great deal of what is called guilt feelings, regrets -- or, that's good. Glad to get rid of you. I didn't love you anyway. I was just using you for a sounding board for my uneducated ego. I had to have you around, to excite me. I cannot get excited over you any more sexually; so I will get excited with you in anger. I will throw this very same vital energy that I could use with love between us; I will use it to kill you with. To damn you. To belittle you. Because that's what happened to me when I was a child.

"My father, my mother, they didn't trust one another. They really had no love and they exposed it before me. I had to listen to their loud, shouting devils in them. They filled me with these devils, which gave me a sense of insecurity, and guilt inside, the same as they had.

"Tell me, do your Christian churches teach you how to live? Do they explain to you the great necessity of truly loving one another? The tremendous health benefits. How the husband and wife could keep one another well, and keep their children well at the same time."

He: "Yada, we do have a group of churches that are getting quite popular and very well attended, that dont teach what the usual Christian church teaches, and that's the Science of Mind churches."

Yada: "I know."

He: "And one of the best exponents in that field I think, is this Joseph Murphy. Dr. Joseph Murphy."

Yada: "But, my I ask you a question, please. If you could get just one group of one day from that church, and if you

could hold them all around for just one week, do you think you would find many of them practicing what they are being told?"

He: "No. We were speaking of what they are teaching in churches, and I said these teachers come close to what you are talking about."

Yada: "Yes, but you see -- "

He: " -- not that the students are practicing it."

Yada: " -- in the past, I taught like these teachers of yours taught. But I did not see it accomplishing too much. Because when the peoples getting away from the sound of my words they are back being themselves again, their negative selves."

She: "Yes, but they occasionally stopped, didn't they? Which they didn't do before."

Another She: "I think that there are people that try and are putting it to practice. They may slip, but I still think that their ultimate is to try and better, in practice."

She: "Well, they think about it -- about three minutes a day!"

Another She: "Not the way we're taught!" (Yada laughs)

She: "Did you hear what she said? Is that what you said?"

Yada: "But, you know. Think of this please. There are certain reasons for saying certain things, and I said what I did to get you to say what you did. I had to get you to say it!"

"HEARING, HEAR THEY NOT"

He: "You are doing what you call the "egging us on" business, huh?"

Yada: "Yes."

She: "He's throwing out the bait."

Yada: "Yes."

Another She: "We bit on it."

Yada: "Yes. And I am so very happy because it tells me that you are really aware of the necessity of what you hear from your teachers, as well as what I am saying. You are hearing it. Peoples listen, but few hear. Hear, meaning, to register.

To be consciously aware of that which is said or done. How many peoples during some operative -- operation crime going on, that become witnesses, how many of them can really tell what they really saw? And why not? Because first, if they are excitable they become stunned. They know some action is going on; something violent is happening; but their emotions are so keyed up, they know nothing of the nature of the characters that are committing the crime. What they did. What they were.

"It's not because they didn't want to know. They couldn't know, because their excitement was so great. Even the so-called accidents, of which you have thousands every day, in the motorcars. How many people can testify as to what happened; and the more violent the action, the less the chances of their being able to do \_\_\_\_\_ what exactly happened.

#### BECOMING ONE WITH VIOLENCE

"We have a way of projecting ourselves, a witness, they have a way of projecting themselves into violence. We become part of it. And seldom do actors on the stage -- if they are going to be good actors -- are aware that they are only acting. They have to fall in with it. They have to become one with the show, with the play. To them it is life. They're not acting.

"From the time we are born in the physical world until we leave it, and for some time after, we are acting. We are all actors."

She: "Question?"

Yada: "Yes."

She: "What makes violence so attractive? Especially to children?"

He: "Gives them a chance to vent their spleen."

Yada: "Of course."

She: "But what makes that more attractive than -- "

Yada: "They feel it. Let me ask you something. Before, I talked much on love. But, have you ever thought of loving some one and giving it the same intensity that you can hate someone?"

She: "We hardly ever do that, that's why I asked the question."

Yada: "Yes. And that is one of the reasons why. A child who

does not do too much thinking about it, responds to violence, responds to hate, quite quickly; but, if you do not teach hate, they will not respond to it.

"Hate is something that must be taught, the same as love. Love must be taught, because we are animals."

He: "Yada. Many of these children that you are talking about now, come into the physical world with much of that in their makeup already, such as anger -- "

Yada: "Yes, it does -- "

He: " -- or the reverse, such as lots of love."

Yada: "Yes."

He: "So it isn't that they all would respond the same."

#### THE SWAMPS OF PRIMEVAL TIME

Yada: "No, of course not, but going back into what is called the mass mind -- which is a condition of consciousness that was started when man first came here, the Animal Mind, the Group Soul -- I liking those words. They do not do too much but, you know --

"We have brought up with us, from the swamps of our primeval time -- you see, even the words "primeval time" -- it means primed for evil. Hah, hah, hah. Now we have to train this out of us as humans.

"If what I am saying is not so, then you can believe -- and you better had -- that you're prisons are going to grow. You are going to need more room; because you are going to have more guests there."

"Every day, examine yourself. Examine your thoughts. Ask yourself, what do I gain by resentment, by anger, by jealousy, by envy? What do I gain?"

She: "Yada, I'd like to ask this. It isn't wrong to be angry; it's the way you vent yourself with it, right? . . . . It has to be exposed and cast off, in one way or another, and one of the most wonderful things I heard this morning was the way parents can teach their children love, by never blaming the person, the child, for what it's done. If it spilled the glass of milk, say the milk spilled. Don't say you spilled the milk, right?"

Yada: "Yes."

She: "And I don't think having emotions is wrong -- "

Yada: " Oh, no!"

She: "I can be so angry that I dont know what to do, but I dont want to spread it to someone else. I have to find my own way of casting it aside so that it does not hurt some one else."

#### PRACTICE DETACHMENT

Yada: "Is right. But there is a danger in simply frustrating your sense of anger. There is a danger in holding in the true feeling."

She: "Yes, you have to face it, I think."

Yada: "Yes, of course, until you learn not to let it rise in you at all, to stand detached -- "

She: "And that's where we need practice, right?"

Yada: "Exactly so. Exactly so. And it is very difficult."

He: "It wasn't meant to be easy."

Yada: "Of course not."

Anotner She: "Well, if you use your imagination and if you could imagine you are the audience instead of the actor, it might work."

Yada: "That sound very good. Yes, and something more. Would I say what I say in anger, to me? Would I treat myself that way? Would I think that low of myself? Would I think myself an unthinking idiot? Because that is what I am calling somebody else."

He: "Yada, may I comment please?"

Yada: "Yes."

He: "I may misunderstand this modern approach to psychology, to say what like Miss Bankerd said: Uh, you didn't spill the milk, the milk spilled. Just like saying, somebody has a gun, shoots the gun. Oh, you didn't shoot the gun, the gun shot the person who's dead. You know, I think that relieves you of all responsibility. You're letting the thing. You're not really assuming the responsibility. There is a cause and effect, and if the milk was spilt, somebody did it! The milk is spilled, that's the effect; but the cause of it is the thing you are trying to remedy; and that's where the emotional control and the responsibility lie, in the person who does the action."

Yada: "I'm glad I didn't say anything about that. You did such a good job of it. Hah, hah, hah."

He: "Well, it's a different -- "

Yada: "It's true. What you say is true. With a child sometimes -- "

He: "Play games, though."

Yada: "You can play games and not hurt the child too much. But only if you can teach the child responsibility for whatever happens to him."

#### THE TROUBLE WITH PLAYING GAMES

She: "Yada, excuse me, when you start playing games -- "

Yada: "Well you're in trouble, because that is what man mostly does!"

She: "I can see no reason to start a child playing games; so he spilled the milk -- which isn't anything so really terrible, to begin with -- but at least he has another responsibility, he spilled it -- "

Yada: "That's right."

She: " -- well, we spilled the milk, let's clean it up. They learn, I think, that way, the best thing is, if you do something, admit it, correct it as much as possible, and forget it! I mean -- I don't think there should be any guilt about it, but I don't believe in telling the child they are not responsible for things they do -- "

Yada: "No. I do not either; that's why I say, if you're going to tell them that, teach them at the same time to be responsible. That milk didn't fall over by itself. You did have something to do with it, but do not become upset about it. Do not become emotional about it because that will not clean up the milk -- "

She: "Unless they did it deliberately!" (General laughter)

Another She: "If mother is in a hurry -- there are a lot of mothers in this room, and I know -- when a mother is in a hurry to get the dinner and the child gets nervous, responding to that mother's feeling, then he spills the milk; and the mother always says -- You know this, unless you are really on top of it -- if you are busy or not -- You spilled that milk! That's what the mother always says; when she's in a hurry."

Yada: "Child's act is bad little person."

She: "Right."

Another She: "But you turn around, Annie, and say, clean it up while you go on and fix dinner."

She: "Yes, but we dont do that. That's not what we do when we are in a hurry. We say, you spilled that milk."

Another She: "Well, I didn't want to infer that the milk spilled itself. I should have said, you know it's a shame the milk is spilled. I just dont point my finger in anger and say, you did that! And you're wrong and you're to blame. That's not the way to do it."

Another She: "When that child is a certain age -- other than very young, it already feels bad because it spilled the milk, I think."

She: "Well, I think a lot of times infant \_\_\_\_\_, a lot of times, Jackie spills her milk just because it's fun to see it pour; but this is a part of learning. I think that you have to realize that they have this natural desire to see liquid pour out before they know its liquid. They have a desire -- I mean, I think you have to look behind why they do things. -- Like taking her and getting her a cup of water and she pours it out fifty times, fine. This satisfies her desire to see liquids fall out of the glass. But I think if you look behind why they do it and analyze it, then you can find a proper way to let them vent this desire to find out about the world."

#### EXPRESSING THE ANIMAL IN US

Yada: "Also, have you not observed that real small children have a way that is very familiar to, to the monkey. They will put their cereal, their food in their hair. Why do they go on like this. Mothers know all about it. Monkeys do that. It is natural to the child to do these things. He is remembering when he was no more than an animal."

She: "If he continues to do it, the mother gets upset about it."

Yada: "Oh, of course. If the parent shows anger and great annoyance, it impresses the child; so that the child will use this act to revenge itself \_\_\_\_\_. No, intelligent thinking. The child spilled the food. Now he must learn not to do that. But he also must be made to know that he did it. You did it. Now, let us try not to do it again. Sometimes, have to use a little hand patting or bottom patting, but that's just to get the child's attention."

He: "That's pretty smart, Yada."

HYPNOSIS, BE GONE!

Yada: "Yes, it is. We're all under, one degree or another, of hypnosis. When children do things they are caught up in the hypnotic way of life. They get lost in it. They feel it more than the adult, whatever they are doing.

"So to get their attention back again, hitting on the bottom -- and Nature made the bottom for that purpose. (General laughter)

"Just think of that, far in advance of any eye -- of any eye, an eye is made. Out of no blueprint, no drawing, no pre-knowledge, the eye is created, and for a specific purpose. Now in order to create the eye it had to be done in a slow process.

"How much light could a being tolerate? In some great past time, man was moved around by light. His whole outer surface was made up of a series of eyes. Man, what a monkey, humh. But that is one state he never made. He is no relation to the monkey. The monkey is a species in itself. The Great Mind designed the monkey body to do what monkey mind does; so that is the monkey mind that made the monkey body.

"The human mind made the human body. When we were minute little creatures floating around by light, that was the state of the Creator's mind -- of my mind -- of your mind. You were trying to get experience. That Creator was trying to come awake. He was seeking a body which, in which He could come awake. (Pause for gasping as Yada concentrates on continuing control of medium's body.)

"The caterpillar. That is caterpillar consciousness. But it is not aware of being caterpillar. That is an American or English word, is it not, caterpillar? How can the caterpillar know English? Heh, heh, so that he can comprehend what he is. I'm a caterpillar, caterpillar, caterpillar. Does that make it a caterpillar? And because it is not concerned about what it is, it's is-ness in time moves it to becoming a grub. What you call? Yes, grub."

She: "Cocoon."

Yada: "Cocoon, yes, thank you. And because in that state of being it is not aware of being a -- cocoon; there is no consciousness, I am a cocoon. It just is! That's its is-ness. So it is perfect in that state. Same way when it becomes a butterfly. The cocoon never sat around brooding over what it was going to be in the future. It was only brooding over what it is. The consciousness of all things brood upon the form. Not worry. That is the nature. I am that, and in

the fullness of my Thatness I am God!

#### RETURN TO THE FATHER'S HOUSE

"We call It by many things, but we cannot know It. We have to come to know It, and as we come to know It, we become It. We become It. And when we become consciously It, we're back home. We return to our center.

"Ka-see Ee-da, Ka-see Oo-na, Ee-da, Ee-da, Ee-sit nah, Ee-da, Ee-da.

"You want to be a well-balanced human being? You must face up to life. Whatever happens to you, you, somehow, brought it on. You did it."

She: "The good things and the bad things."

Yada: "Everything."

She: "The whole works."

Yada: "That is right. The whole works. I liking that. Now until we take the responsibility for this. We -- we can do nothing else. We will not be able to see anything else to do. We will be going around in our minds. I didn't do it. I didn't do it. So even though you did do something, you also deny that!"

She: "That's what you call real ignorance."

Yada: "Hah, hah, hah. Is so, my friends. Real ignorance. That's the reality of ignorance.

"You parents, your children. They are yours only because they used your body to come into the physical world with. Apart from their physical self, they're not yours. They are their own selves."

#### SELF-MADE MEN AND WOMEN

He: "Is that, Yada, from the first day of birth or is that only when they reach an age of maturity, or when they are majors, or when they -- "

Yada: "That is from the day of birth. They are their own selves. They made their bodies. They took from you, from mother and father, physical substance and made their own body. That substance is called chemicals. The chemicals are basically electrical. We are, physically speaking, electrical beings. The mental self designs the body, puts weaknesses or strengths in it, according to the fears and anxieties that were imparted to it from the time it left its father's body and came into the mother's body, and before. The child is just as much having

the father as it does the mother; so neither one can be blamed, neither parent, but both, for whatever markings that resemble them found in the child.

### THE AGELESS CONSCIOUSNESS!!!

"But, the child brings something of his own. These are just borrowed things. These are called genetic things. What about the consciousness? Of the being that created that body. He is ageless! I have said many times, coming here; I am 500,000 years old. Peoples not understanding, they -- uh -- No, Yada, you couldn't be that old. You couldn't have come from a civilization going that far back because peoples were only monkeys then. They weren't people.

"I have said many times. Man became a monkey long after he became a man. And this monkey business still goes on today! (General amusement)

"Think of that. You are responsible for how your body is. You may carry the weaknesses of your father, your mother, or your great grandmother; but you, the creator, can overcome all that! You can, in finding yourself -- all those things go away -- don't exist. This means the individual can make himself what he feels he is. What he feels he is."

He: "Yada, on that the individual can make himself what he feels he is. It's never too late, then, to change your feeling about yourself."

Yada: "That is right."

He: "So you can't blame a past experience. I had a real tough childhood. I was in the depression, or something, and say that's why today I am what I am. You know."

Yada: "Cannot do that. You cannot do that. -- Oh, you can do it -- It is what is generally done. But, we who want to know Truth, we want to get away from what is generally done, or what has been done. We want to rise out of that ignorance, that storm of, of darkness,"

He: "Just because at one time we didn't take that responsibility to have a better attitude, now we can."

Yada: "That is right."

He: "And we should build, not on the past -- but we are a result of the past -- but build a future by being aware now, of what we want to be and what we are, truly."

Yada: "That is right. Everything that we face, you made. Anger,

fear, jealousies, guilt feelings, all, you made a pattern of your face. You've changed bone structure, in jaw, in nose, in here, putting down anxiety, fear.

#### MAKE YOURSELF PRETTY

"You want to look pretty?"

She: "Yes." (General laughter)

Yada: "First you must realize that you are pretty. You must accept this, that you are pretty. That in the past you didn't really realize this; so you made yourself un-pretty. Now you want to make yourself pretty. All the advertisements, you know the books over there, tell you all the things to putting on the face. Not one of these things will do one bit of good except maby momentarily, until you have to washing the face again. (Chuckles) It will do you no good.

"But, to keep in your consciousness a sense of security, a realization that you as an individual, you are needed here. You are a very needed part of existence; otherwise you wouldn't be here. Nobody is left out. Everything that appears, physically speaking in your world, is needed here; otherwise it couldn't have gotten here.

"We are born out of need, the need for love, the need for knowledge, \_\_\_\_\_, truth. We are born out of that.

"Every new being that comes to your earth is a spark of Light. If those who come before the others stamp on it, they'll put it out! Stamp on it by not educating that Light into the fact that it can become increasingly brighter, and brighter and brighter.

"Go back to 500,000 years. That is foolishness. That is all right measured by your time; but that is not real time; that's time that man makes up in his mind. It is a feeling that he gets from experiences and he calls it time. I am no older than you sitting here. I exist, not in times, I exist in Time.

"When I enter into to communicate with your world, then I enter the times world.

"You wanting to get rest. Because rest will bring beauty and strength to your body. You first have to know what rest means. What it is! Many, many peoples, they lie down; but they then fight themselves the rest of the time they are down. They go through more action, create more anxieties in their selves, in their bodies, while they are looking like they are asleep then when they're awake. Because they do not really know what relaxing is. To relax is to pull energy into yourself; not from outside but from inside. Pull it up, so the kidneys will relax, the heart muscles will relax; every part of the body will relax.

The wrinkles in the face will go way."

She: (Laughs in disbelief) "Really, Yada."

Yada: "Yes."

She: "Yada, what to you mean by pulling it up? You mean by relaxing from the toes, and the -- "

Yada: "That is right. You know what is called the yoga practice? You do not have to go into extensive yoga practice; you just have to learn a few breaths, how to breathe this in, just three of them. If you'll practice, every time you lie down; and you say, I lying down for resting purpose. Pulling in just three times: In deep and out, in deep and out, in deep and out, three times. But this will do you no good if, while doing it, you are worried about paying a bill? Or whether your child can go to college when it isn't even out of gradeschool? Hah, hah.

#### LIVING THE REAL VALUES OF LIFE

"It do you no good. You talk about health eating, the best foods. They become poison to you, if you do not relax when you are eating. If you do not have peace of mind. If your mind is on your business where you making money. Because, always you are not making enough. When, when are you making enough?"

He: "When you have control of your desire."

Yada: "That is right. When you see the real values to light, to your Light, and live them. And only then."

He: "Yada, might there be more than the taking three breaths to relax? Would there be other things you might give to help us to try to relax?"

Yada: "Yes. One of the greatest things is not to think about your problems outside of where you are. Stay with yourself. Yourself now is breath. Breath is life! You give yourself more Light when you breathe consciously."

She: (Some mumbled aside, to he)

Yada: "You will have enough of everything. Once you know the truth of your own marvelous, creative nature. And live it. Live it. To just listen to somebody make noises about it, is not enough. Will do you no good. You are cheating yourself when you come here -- or any other where -- and listen while the Inner Teachings are being taught, and you do not hear what is being said, and put it into practice. You are cheating yourself."

## THE POWER OF SELF-SUGGESTION

She: "Yada, may I ask a question? What can you say about controlling our thinking, when we go around, walk around, cleaning the house or something. Our mind starts in wandering and we're filled with negative. How can you get to control all of that?"

Yada: "Not easy because you've been conditioned to that. You see, you are not doing anything that you are not conditioned to do. The mental self of the human is easily conditioned, hypnotically so; and the more a teaching is pushed at you, driven home, repeated, the more you will continue to act those teachings.

"You see, I am hypnotized. (Chuckles) Go over there! Come over here! Lie down there! Believe this! Believe that! Don't believe anything else because it isn't true. It isn't true. It isn't true."

She: "Is the first step then to know that we have to become unconditioned?"

Yada: "We have to become de-hypnotized, and that is the individual's work. Nobody else can really do it for us. We have to first want to. We must not be afraid.

"You know, in ancient times, and still today, tribes that settled in a certain part of a country, the Witch doctors would set up taboos for the rest of the tribe. That kept him in money and comfortable hut, and in many wives; and he could not afford to lose this; so this meant he could not afford to lose face with the rest of the tribe.

"If his healings were not largely beneficial, they sent him to his ancestors very quickly."

He: "For the rest of his life!"

Yada: "Yes."

He: "He would really rest."

Yada: "Yes, for the rest of -- Oh, that very good." (Laughter) I am getting pretty smart with you, the way you move it around.

"How do you de-hypnotize yourself?"

He: "Awareness of self."

Yada: "That's one way. That's one way. But who's self are you becoming aware of? Until you de-hypnotize, you have no self. Your self is made up of your father, your mother, your sister,

your brother, your friends, your teachers, your priest. That's what we are, a composite of everybody in our environment that we have any contact with. Now I want to find me!"

She: "Would you analyze your emotions?"

#### TAKE INVENTORY OF YOURSELF

Yada: "Yes. Why do I act that way or this way, why? Can you be honest to answer that with yourself?"

He: "You mean you cant blame somebody else? Or something else?"

Yada: "That's right."

He: "Too bad."

Yada: "Sorry -- "

He: "Sorry about that."

Yada: "Hah, hah, and you'll be more sorry if I tell you to believe it, that you must blame somebody else."

He: "Well what Pam said, Yada, you'll become more aware of yourself as you are -- of your experiences, your reactions to yourself -- "

Yada: "Yes."

He: " -- you're starting to think."

Yada: "Taking inventory, it is called, on yourself. What are you?"

She: "Doesn't that mean actually, Yada, going in and looking at emotions and taking away the conditioned response, and finding out what our actual response would be -- "

Yada: "That is right."

She: " -- if we were completely alone and nobody knew -- "

Yada: "That is right. What -- do you like? What do you have attraction for? And uh how comfortable do you feel? With what you are attracted to? Where did you get your guilt feelings because you are doing this or doing that? Do you like to do this or that? And why are you feeling guilty about it? Is it natural for you to do that? Do you really feel the joy of it? Yes, but my mother-father-sister says, Unh unh! No, dont do that. It's not the thing to do. Oh? I must not feel

ugly thing."

He: "That's a hard statement there, Yada, to accept, you know? We really are deeply encrusted with this -- "

DO NOT TAKE SECONDS

Yada: "Of course. And we cannot in our seeking to know, we cannot take seconds, about ourselves. We must will to us, will to ourselves, desire deeply, want above all. Because then we are trying to create a world of our own.

She: "When you analyze yourself do not condemn yourself."

Yada: "That also, as he said, is very difficult to do. But you can do it! Nothing easy is worth having. Instead of praying -- I've said this before -- for less problems, pray for more!"

He: "Oh, no!"

Yada: "Oh, yes! Oh, yes! (Incredulous chuckles)

She: "That's how you learn."

Yada: "That is right. That is right."

She: " -- difficult to get worn out." (Laughs)

Yada: "A baby mind can solve easy problems. It takes an adult mind, a developed mind, to solve difficult problems."

He: "That is probably why we don't want to have the difficult problems, maybe we don't have an adult mind."

Yada: "I am going to agree with you.

She: (Mumbling some response in the background)

Yada: "Every curse, every blessing comes in disguise, and that's our difficulty. We seldom recognize them. A wise man once said, "One seldom sees love coming, but only when it is going."

She: "Could you state, as the teacher of this class, why this class is new and different, and what the objectives of our meeting -- when we'll decide we'll meet -- are, and what we hope to accomplish, in a very simple form that we can understand, like alpha, beta, gamma -- ?"

Yada: "One, two three. I hoping that in our getting together, not only at a meeting like this, but when you are with one another, to exchange your thoughts and feelings about what you

have accomplished, what you have learned, what you are using to explain, one to the other. Because your approach may have a little better quality and help that other through his struggles. You know that's what we are here for, to be of service to one another, without criticism.

"What did you learn? I will tell you what I learned. I will tell you what I am doing with what I learned."

She: "Make a program report."

Yada: "That is right. That is right."

#### SERVE MENTAL AND SPIRITUAL, AS WELL AS PHYSICAL

"Husbands and wives, excuse me for going back over this, because as such you are together more often than single peoples. I think so. (Much laughter) I making joke. You are in a better position to be of assistance to one another, and thereby working out your own individual problems, the problems with yourself.

"What does the husband think, the wife is just trying to show me how smart she is. Or the husband think -- or the wife think, Oh, he's going to have a trick on me pretty soon. He just trying to break down my resistance. He wants something.

"If he does, give it to him. Yes, if she does, give it to her. That's what you are for, to serve one another. You cannot serve just one body, the physical; you must serve the mental and the spiritual, with one another.

"It is said, that in time, a great lover formerly is now a bore. The wife complains: He doesn't excite me. The husband complains: She has no appeal. I know her; so now I go out and get somebody I don't know. Oh? If you do not know that other person, you'll get no more from them than you'll get from the wife which you don't know.

"If you know her, knowing is loving. There will be no condemnation in you. You will realize that she is, and she will realize that you are, what you are, because of your past conditioning. And they will not hate you for it; they will love you for it, and try to help you to be different. Let me find again the woman I said I loved and couldn't live without, and now I'm trying to do just that, to live without."

She: "Yada, when that happens, what has happened? Really?"

Yada: "The 'not me' has -- please, pardon?"

She: "They got to know each other."

Yada: "Yes, but they didn't. They get to know one another less

and less. That's exactly what happened. Less and less.  
What do you want? Have you ever asked yourself that question?  
In all seriousness, what do you want in life?

"Try sitting down sometime, be very quiet, and ask yourself,  
what is it that I want."

She: "You evidently want what you have, or you wouldn't have it."

Yada: "Or you wouldn't have it."

#### NEEDED, A GOOD SCRATCHER

"We had an itch, and we had somebody scratch it for us one  
time, and it was good. They knew exactly where we itched. Now  
we find ourselves having to say: Over there, no, no over there  
a little bit, there, not there, not there -- (Laughter)

"Oh, you cant itch me. I'm going to find someone who can. Hah,  
hah. Of course you can itch one another just as well as you did  
before -- if you want to.

"You know, sweetness of mind makes sweetness of body. Odors  
create thoughts in the body. Thoughts create odors in the mind.  
And then you got to go looking for bottled sweetness. Bottled  
sweetness. You dont need it. You know, when the mind is at  
peace the body can absorb good food, the proper nutrition, and  
it gives off an aroma -- not an odor -- an aroma that's very  
exciting, both to men and to women.

"Bad food. If you eating poisons, and thinking poisonous thoughts,  
it causes chemical changes in the body that produce bad odors."

She: "Yada, everyone in the room is getting quite warm.. Would  
you tell them how to cool their bodies off, please?"

Yada: "First I have to clearing Mark's throat. Because he has  
never learned such ideas, not really. Your own cooler you carry  
with you. Set your tongue in your teeth, in your throat here.  
Have a little saliva going and breathe in (through the lips).  
You will feel a coldness coming through your teeth that will cool  
your whole body. It's called magic?

"No, that's the way life is. It's nature. It's natural. There  
are no miracles believe me. Miracles is what you make, nothing  
else.

"Now, with me please. Breathe in. (General sound of air being  
sucked in through the wet teeth). Breathe out. Breathe in.  
(Hold). Out. You do this three or four times and you will have  
a cool body."

She: "Does it matter if you breathe out your nose or mouth?"

Yada: "You breathe in through the mouth. Try to getting the

wind, the air, to go through the teeth where the saliva is.  
(Sound of air being sucked in.)

She: "It's working!" (General exclamations of surprise.)

Another She: "Do you breathe through the nose when you exhale?"

Yad: "You can breathe out through the nose, through the mouth. It doesn't really matter. It is breathing in that counts because the air coming over the wetness in the mouth is enough to create a cold oxygen."

She: "Animals do this. I know our dog does this."

He: "That's the principle of the air cooler, too. Not the air conditioner but the air cooler."

Yada: "And, dog sweats through his tongue."

He: "That's right. Exactly."

Another He: "Yada, this also keeps you warm in winter, doesn't it?"

Yada: "Yes, do it in winter and oh, my, you, you feel like you having the summer!"

She: "That may solve all my problems." (Laughter)

Yada: "Well, some peoples can use most anything for panacea. If they want to, hah, hah, hah.

"Now, if you are getting uncomfortable on the bottom side of you, I will try and give you some time to move around a bit. Because you see, the fluids of the body settle. When you sitting, the more the fluids of the body begin to collect in the seat, and in the legs; so, if you would so desire, I will withdraw for a little while; and if there is anything you wish to discuss with me, when I come back I will be most happy."

#### THE A-B-Cs OF GROUP STUDY

She: "Yada, these people are \_\_\_\_\_, but while you're gone, will you please consider the implications of my question -- "

He: "The purpose of this class."

She: " -- and that we are geared and conditioned here to the physical, and, as you know by now, we learn much better by one, two, three four; and one of the reasons we need so much in this capacity is, that, although, with every word you speak, you give us meat, we don't have the proper grinders going yet. You know

what I mean by that? You know what I mean that we dont have -- we only use about one gear of our grinders. We need to know how -- what are the other gears -- how to put them into function. We need more specific goal-directed information. At least that is my, that is my own thought."

Yada: "Hummmmmmm."

She: "And that is what I mentioned to everyone when I called them and what everyone seemed to be most interested in, in responding to this invitation."

#### THE PRIMARY NEED: EMOTIONAL CONTROL

Yada: "Well, so far, I have mentioned how to getting yourself and keeping yourself under emotional control, also what its bad effects on your body are. Is that right?"

(General Agreement)

Yada: "Now there was something, Annie, that you asked me the other evening that I failed to answer. Do you remember?"

She: "Last Friday?"

Yada: "Yes."

She: "I'm sorry; I dont know what you are referring to."

Yada: "It started this session."

Another She: "Really, the purpose for why she needed to start to learn a little more."

She: "We've reached the point now to where we can go on. We've had the basic teaching \_\_\_\_\_."

Yada: "Hummmmmmm."

She: "I dont know what you are trying to make me say."

Another She: "Hint. Hint."

Yada: "No, you asking me explain ways and means of doing things which I have not explained before. Yes?"

She: "Yes."

Yada: "How have I been doing?"

She: "Fine -- "

Yada: "No. Please be sincere with me."

She: "Well you've helped me a great deal."

#### THE ABSOLUTE NEED FOR DAILY PRACTICE

Yada: "Thank you."

Another She: "I certainly have learned a lot."

She: "And I have tried most of the time."

Yada: "You see, the study of life is an everyday work, an everyday practice. You must not permit yourself to let yourself down.

"Perhaps somebody is going to talk something which your ego will find necessary to strike back. You getting what is called revenge. Now those of you sitting here cannot afford to do that. You cannot afford to let anything, any one of you say to one another, in this class -- "

She: "We cant take it personally."

Yada: "That is right."

Another She: "No hurt feelings."

He: "Yada, may I ask you something?"

Yada: "Yes."

He: "I think the lady here was saying that she has reference to the direct communications. I think the communications broke down because of the fact that she really is emphasizin' the essential -- uh -- beginnin' of this meetin', and the purpose of it existin' is now an advanced class like; and one thing tonight you did here was explainin' and taught us how to be cool in heat, and how to be hot in the winter! So this is a definite fact and example we are learnin'."

Yada: "Also, I think, when to be hot and cold with emotions -- "

He: "Right."

Yada: " -- which is much more -- " (Confused murmur of general agreement) -- Yes. To cool off. You Americans have way of saying it. Playing it cool, you call it. But how many do that? My friends, I cannot inform you strongly enough, the danger of letting your emotions go. Save your emotions when they come for anger. Save them and use them for making love."

DO SOMETHING CONSTRUCTIVE

She: "Yada, may I tell you a little story -- "

Yada: "That's right -- " (General laughter)

She: " -- that a lawyer in Pacific Beach told about his mother? He said his father died and left her with seven children to raise. She was a great worrier, took time out to worry. She had to support these children. She decided that she couldn't work and worry at the same time so she set aside Wednesday afternoons to worry. But when Wednesday afternoon came along, that was her day off, she had so many other things to do -- shopping -- that she didn't have time to sit down and worry. And you know what? She's a millionaire today."

Yada: "Of course. How can you think of money, or success in your artistic endeavors -- whatever they may be, business or what -- if your mind is in a mental turmoil over what somebody did to you -- or what you think they did.

"You're not going to do, bring about a better condition by anger or by resentment. Do something constructive about what is! Do something. And perhaps that something that you must do at that time would be little more than going some place and relaxing. You not ready to fight yet. If you must fight, get ready for it. Think what you are going to say and do.

"I do not object to fighting; only, when we enter a fight blindly, with no instruments to defend ourselves with. Fighting with understanding, fighting with the weapon of love and feelings of sincere interest in your opponent. You do not want to beat him to death because he is useful as a center to show you what a wonderful being you are."

She: " \_\_\_\_\_ " (mumbled)

Yada: "Yes, that nice, eh?"

He: "Yada, also on Friday night, I think that you had mentioned that we students who are going to be taking this class, ought to have a sincere interest in showing up every Friday night, and not just putting it off, and not missing if it is humanly possible. I think this is one of the conditions that you, -- "

Yada: "That is right. Those of you that feel you cannot come and keep coming for at least -- uh -- until you yourself decide you're not getting what you want -- you had better not come at all. You do not do yourself the justice, nor the others that will continue to come."

She: "You resent telling that, dont you?"

Yada: "That is right. If you cannot feel the love to be here, Dont come. Dont come. I am certain that Mark will exist anyway, and you will exist, too.

#### BRING YOUR LOVE

"Love what you are doing. Bring me your heart. The money will come anyway. Bring me your love; for it is my Life. My Light.

"I will come back pretty soon, all right?"

He: "Thank you very much." (Chorus of thanks as the Yada withdraws from Mark's body for a few minutes.) "Part Two"

Yada: "So, we start again, eh?"

She: "That's right."

Yada: "What you drink?"

She: "Coffee."

Yada: "Cafe?"

He: "Cafe, yes."

She: "And water."

Yada: "Is all right, but, later, ask yourself if it was all right. When you feeling the disturbance in the kidneys -- "

She: "Un hunh!"

Another She: "From coffee and tea?"

Yada: "Yes. Ask yourself if it was all right."

She: "Yada?"

Yada: "Yes."

She: "I think it would be nice if you mentioned some herbs. Like that we could make tea out of that would be beneficial, rather than \_\_\_\_\_ like we take coffee and tea."

Yada: "You have in your world many, right here in your city, the stores that call themselves Health Stores? Imagine that, eh? In your modern times, with all your knowledge of the goodness of live food, you have health stores. The rest of them must be death stores. (General laughter) Yes. Tea -- (more reaction) You all right?"

She: "What did you say about tea?"

Yada: If you -- tea. If you -- can be made into aphrodisiac. You liking that? If you boil it, make it strong, boil it and take teaspoonful of strong, boiled tea -- just teaspoonful every day, you had better be liking sex."

She: "You mean it's good for sex?"

Yada: "Good for it. Perhaps I should say it's bad for it."

Another She: "I dont get the meaning of it." (Babble)

Yada: "It stimulates, and in case you are thinking of sex with purity, and do not go together, do not do that."

She: "Well what kind of tea do you suggest!!?? (Roar of laughter) I knew I was going to get a laugh out of that. I didn't mean it that way. (More laughter) You ought to know better. I've heard of alfalfa tea -- "

Yada: "No, that will not do it.-- "

She: "Regular?"

Yada: " -- regular tea, like you getting from China. You know, the Chinese tea?"

She: "Boil it real strong and take one teaspoon for the day."

Yada: "One teaspoon a day." (Laughter)

He: "One teaspoon, not a tablespoon." (Babble of response)

Yada: "Chinese tea."

She: "Well they drink a lot of green tea -- "

Another She: "Is it green tea?"

Yada: "No, it is black. Black tea." (More babble)

She: "Is that the reason they have so many Chinamen?" (More laughter)

Another She: "Who said that?"

Yada: "No, it has to be prepared right and it has to be strong."

She: "I'm wondering how strong."

Yada: "And you do not have to put anything with it. Just the

plain, black, strong tea. Now you're going to find it difficult to swallow it."

He: "Yada, it also tie, can your innards!"

Yada: "Oh, will do that and poison you, too." (Exclamations)

She: "What else will it do?"

Yada: "Because tannic acid is very bad for the kidneys."

He: "They opened up an Englishman and found that the lining in his stomach was like leather. He had been an extreme tea drinker all his life."

She: "Well then we really shouldn't do this." (More exclamations and laughter)

Another She: "Here I thought I was going to learn something!"

Yada: "Just in case you knew what you wanted. What are you after. That's the question always. -- What? Pardon?"

She: "It would blacken your lining?"

Yada: "Yes, but if you are looking for sex stimulation, that's all. That is the way -- one of the ways to getting it. But I suggest that you do not do that.

She: (Mumbled phrase)

Yada: "There is if you really love someone. That is the greatest aphrodisiac in all the world, is to have real affection for those that you want to have associations with that way.

She: "What if they dont return it?"

Yada: "That is not -- "

She: "Guilty!"

Yada: " -- that is not your problem. Do you love them? If they do not love you, believe me, they will not associate with you. They will not feel your fire. Love is a two-way aphrodisiac. You must have some one who appreciates you, someone you can enjoy having with you otherwise. This why so many marriages fail, because two peoples are only interested in one another sexually; and this does not last. And this then kills what little love they may have had. It kills their respect for one another, and pretty soon divorce -- or, murder. A man, he tell a woman he cannot live without her; so she believes him and marries him. Then after awhile he feels he wished he had not lived."

## MORALITY IS HUMAN

He: "Yada."

Yada: "Yes."

He: "To live with someone and not really love them is another form of committing adultery."

Yada: "Oh, the adultery do not mind, what you mind worse is that it kills you. You see it does not mind, does not matter. When we move in the path of an animal, we have sexual relationships with all the animals. We have no real feeling, only for ourselves."

"Adultery is something that stands on what is called Moral Grounds. Nature doesn't know anything about Moral Grounds. Morality is in the human mind, and is there only if he is trained to understand its greater meaning; otherwise he frustrates himself. He doesn't do what he wants to do. He only does what his teachings and morals tell him to do. And pretty soon he tires of that because it isn't his nature."

"We are all different. We desire one another in different ways. And if we do not meet on equal ground we are in serious trouble with one another."

"As you may know -- I am certain you do; so many women, and men, have been taught by their parents -- if they taught them anything about sex -- that it is evil, or dirty, or wrong; so no matter how much they may want sex with someone, they cannot do it. They are repulsed because their parents built up this idea in their minds."

"It is like the story that I have told many times here, about the old maid. Did you hear that story?"

They: "No." Yes."

Yada: "Old maid, that is a bad name. That is not nice. Nobody is an old maid. No woman is because she wants to be. She has been made this way. So, here is story of woman that is made this way."

"Now, every time a real man came along she would run; for men were evil. But in her mind they were not evil; and she was always dreaming; and the older she getting she dreaming about handsome males. Then come a time when is not sure she is dreaming or it is the real thing. And in this moment, not knowing the real from the unreal, she is having a dream but does not know it."

"And her dream is that a very handsome male is standing at the foot of her bed, looking at her. And quickly she pulled back inside herself, and she cry out, "What are you going to do to me?" And he say, "Lady, I do not know. It's your dream." (Laughter)

And so it is with life. This is my dream. It is your dream. What are you doing with your life? What are you doing with your love? Has it been poisoned? So that you cannot bring it out and make others feel it?

"Can you not extend yourself? I am you. You are me. The reason you give me love is because you feel the extension of me! Which is love. I am that. I cannot tell you what you do to me when you give me your love, and I know I must reach you because I feel you giving it back to me. I know.

"I do not want anything else but love. That is my life.

"One time Annie, she say to me, I excites ourselves. Does it excite yourself, Yada? I said, No, but it excites my Light, which causes it to flare up and become more beautiful. More exhilarating. More real! It gives me closer rapport with my own being -- and that's what you could do for one another.

"What wonderful beings you are. How can wonderful beings have feelings of guilt and shame and frustrations and anxieties -- You speak of tomorrow. What of tomorrow? Do you live tomorrow? You only live today. But if you fill yourself with truth, now, all of your tomorrows will be that way. Unworried about tomorrow. Where you think you going to be? What you think is going to happen to you tomorrow that didn't happen to you today?

"Everything that happens to you tomorrow is created in today. Think of that. Keep thinking of that. If you have problem that lies in the tomorrow and you want to have it solved for you. Solve it today. Do it today. Think of it today, and not worry about it."

"My friends, I know you do not have much more time to talk with me nor me to you; so I will go way, and you will go way. Where you go. Where I go. Where others go, we walk together in mind. I leave you with love. Thank you."

All: "Thank you, Yada."

Yada: "Y gratia."

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## THE JOURNAL OF BORDERLAND RESEARCH

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